

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

Jackson, Miss., Thursday, December 8, 1921.

New Series Volume XXIII No. 44.

He maketh wars to cease to the end of the earth.

Pastor G. H. Suttle began his work at Centerville and Woodville the first of December.

DeKalb and nearby churches have called Rev. J. H. Newton of Shuqualak. We have not heard his decision.

Only one half of one percent of the four hundred students in Woman's College are not church members—The Scissors.

The church at Pocahontas, Hind County, has called Rev. S. A. Wilkerson of Hattiesburg, and he will serve them one Sunday in each month.

Dective W. J. Burns speaking of the after the war crime wave says that the hope of improvement is in religious teaching in the home.

Mr. Harry Strickland telegraphs that the South-wide Baptist Bible Class Conference will be held at Mobile instead of New Orleans; date unchanged.

Pastor W. A. Hewitt reports that the First Church, Jackson, has secured its quota of tithers in the campaign. May their good example hearten many others.

During the past year the United States paid its way and a billion dollars of its debt. But this was before the present congress got its tariff and tax bills through.

Don't despair if your mail is slow reaching you, A man in Fayetteville, Arkansas, last week received a letter that had been on the road to him from Washington, D. C., 27 years.

Representatives of other nations in Washington did not take kindly to President Harding's feeler thrown out about forming an "annual conference" in Washington as a substitute for the League of Nations.

Pastor W. S. Allen of Immanuel Church, Hattiesburg, greatly regrets being prevented from attending the Convention. His little girl was critically ill, but we are glad to hear she has now happily recovered.

It is time for the gospel missionaries to throw another fit. The National Baptist Memorial Church in Washington which the Landmarkers have named the "Roger Williams Church" has let its contract for a building.

A woman juror held out for a judgement of guilty against Arbuckle, while eleven men jurors voted for acquittal. This woman knew her own mind and was probably in accord with the prevalent opinion of the public.

A brother in renewing his subscription sends a suggestion about the meetings of the State Convention worth considering. In view of the fact that at many of the recent sessions of the Convention in Jackson the house could not accommodate the crowds, and in view of the further facts that it is easier to get a good attendance in Jackson than anywhere else in the state, and that the First Church in Jackson is now planning to put up a new building, he

REPORT ON TITHING CAMPAIGN

Last Sunday closed the round up week on the Tithing Campaign. Please make reports promptly on the forms furnished for that purpose. We want to tabulate the results as soon as possible.

R. B. GUNTER, Cor. Sec'y.

asks the question why may not the Baptists of the state assist in building a large auditorium and then hold all subsequent annual State Conventions in Jackson. Why not?

The Sunday School Board in Nashville has voted \$3,200.00 a year to the expense of the W. M. U. headquarters in Birmingham, \$2,400 of which is to go to pay the rent of their offices. The ladies are making their best bow to Sir Walter.

Wayne B. Wheeler, General Counsel and Legislative Superintendent of the National Anti-Saloon League says that more legislation of a constructive character has been secured in the past twelve months than in any similar period in the world.

One hundred and thirty-three additions to the church at Lakeland, Fla., resulted from a meeting in which Evangelist T. O. Reese and Singer T. H. Farr assisted Pastor W. J. Bolin. These Home Board Evangelists are now in a meeting at Glasgow, Ky.

The Western Christian Advocate of Cincinnati says that union theological seminaries in mission fields have their disadvantages, among which are, "the doctrines and discipline of our church are likely to be omitted". Some other folks are getting their eyes open.

Secretary D. M. Nelson of the Education Commission attended last week the meeting of the Southern Association of Colleges, and the meeting of the Southern Baptist Education Association Dec. 3-5. We hope to have a full account of the meeting from his pen.

Wonder if he has been keeping company with "Fatty". An Episcopal rector of Los Angeles cries out for a modification of the Volstead law permitting beer. Of course he thinks the present prohibition law is a failure because it prevents his getting what he wants.

It is said that Rev. J. B. Quinn has accepted the call to Prentiss and two churches near by, namely, Carson and Bunker Hill. This is the third time he has been pastor at Prentiss. He has a way of going back to former pastorates which seems to show he left a good impression.

We are in receipt of a marked copy of the Reform Bulletin of New York making a vigorous protest against gambling at Church Fairs and Bazaars. We wish our contemporary great success in his fight. We think we once heard of such things in the dark and remote past in Mississippi, but that was a long time ago. We hope such backward states as New York may pull up and get in the procession of clean churches who

if they think of that sort of thing at all, think of it as impossible. God speed you, brother.

We are glad to say that we are now getting cordial co-operation from the printers and pressmen. The pressman says that it is his purpose hereafter to deliver the papers to us promptly so that subscribers near Jackson may get them on Thursday. Things are looking better.

The Pentecostal Herald of Nov. 16 has an editorial with the subject, "What Is Bible Holiness?" We were led to read it to see what the Bible taught. What was our surprise to find not one verse of scripture quoted in the article, but a great deal said about "the doctrine of entire sanctification once delivered to the Methodists".

North Carolina Board of Missions was authorized to borrow \$50,000 to finish the church building at Chapel Hill, the seat of their State University. A few years ago, if we remember correctly they aided in putting an adequate building at Wake Forest where the Baptist College is located.

A. A. Cosey, the Corresponding Secretary of the Colored Baptist Convention of Mississippi, will make a tour of their foreign mission fields in Africa, starting in a few weeks to be gone several months. He will have something interesting to say to his people through their paper published at Mound Bayou and by word of mouth on his return.

Dr. J. B. Turner, of Greenville, N. C., has accepted the position as pastor to the Baptist students in the Agricultural and Mechanical College and will begin his work Jan. 1st. He has a large constituency ready to hand and will appreciate the co-operation of all Baptist people patronizing the college. The State Convention Board is responsible for his salary.

Brother R. L. Bunyard says that the unknown brother who lost his hat on the train below Canton about the time of the State Convention in November can now get it by writing the ticket agent at Canton, Mississippi, and giving description of the hat. Also enclose postage.

The Virginia Convention discussed the denominational ownership of their state paper, but it was announced that the committee and the owner could not agree on the price. Their mission board was authorized to act in the matter if between conventions the paper should be for sale.

In the Oklahoma Convention objection was raised to the method of handling mission funds by which money given for home and foreign missions was temporarily devoted to state work. But at last a unanimous vote endorsed the Board. Wonder if this vote was influenced by the fear that the opposition convention in Oklahoma might make capital of the criticism. Anyway we believe the return of the money thus "borrowed" will be found impracticable and will not be done, however good the intention of the Board.



BOOKS IN THE CIRCULATING LIBRARY—

	Author	Pages	Days Allowed
The Moral Dignity of Baptism	Frost	282	20
The Doctrines of Our Faith	Dargan	214	20
Studies of the New Testament	Robertson	284	30
Training in the Baptist Spirit	Van Ness	176	15
The Glory of the Ministry	Robertson	243	20
The Training of the Twelve	Bruce	545	30
Epochs in the Life of Jesus	Robertson	190	15
The People Called Baptists	McDaniel	176	15
A Short History of the Baptists	Vedder	327	30
The Course of Christian History	McGlothlin	313	30
Talks on Soul Winning	Mullins	84	15
With Christ After the Lost	Scarborough	352	30
Livingston, The Pathfinder	Matthews	213	30
Stewardship and Missions	Cook	170	15
The Call of the South	Masters	222	20
Baptist Missions in the South	Masters	204	20
Life and Letters of John A. Broadus	Robertson	450	30
With Christ in the School of Prayer	Murray	274	20
Making America Christian	Masters	206	20
Personal and Pastoral Evangelism	Goodell	221	20
Quiet Talks on John's Gospel	Gordon	256	20
Ambassadors of God	Cadman	343	30
Paul's Interpretation of Christ	Robertson	150	20
The Memorial Supper	Frost	280	20
Hudson Taylor	Taylor	503	30
Laborers Together	Lackey	126	20
Evangelism	Biederwolf	254	30

READ THEM

SCOPE OF LIBRARY DEPARTMENT
ENLARGED

The recent convention passed a resolution enlarging the scope of the Library Department, and making it possible for it to accomplish a work that is much needed in the state. We are of work contemplated, and will make more extensive announcements from time to time as the plans develop.

FEATURES OF THE LIBRARY DEPARTMENT
1. CIRCULATING LIBRARY

In the Circulating Library we carry a line of books furnishing a complete course of reading and study on subjects designated to develop our preachers and Christian workers.

We secure books for the Circulating Library through cash donations from individuals, Sunday Schools, B. Y. P. U.'s, W. M. U.'s, and other church organizations. We use several copies of each book purchased for this purpose. We place in the front of books purchased with such donations a label showing the name and address of the donor and the date on which the book was placed in the library.

We solicit cash donations for the purchase of books and hope to add new books to our collection constantly. Responses to our appeals for this purpose have been highly gratifying.

II. BOOK EXCHANGE

Under the head of what we term the Book Exchange we are soliciting the donation of good books of a suitable character to place in the hands of preachers and Christian workers who are not able to buy the books they need. The library acts as distributing agent for placing the books in worthy hands.

We find that a great many people have good books that they have read to their own profit and are willing to pass them on to someone else. We also find that pastors and others have sets of reference works, encyclopedias, dictionaries, etc., that they will gladly place in the hands of young preachers who are struggling to acquire a library. We will gladly receive all such collections and place them where they will do the most good. We have an Advisory Com-

mittee that will pass on all books donated for this purpose and assist in their distribution. This same Advisory Committee will also recommend all books purchased for circulation.

If this matter is called to your attention and you have books that you are willing to donate, please send them to us and we will guarantee to place them wisely.

III. ARCHIVES AND HISTORY

Under the head of what we are pleased to call Archives and History, we will gather books, papers and documents relating to the history of Mississippi Baptists and will properly classify them and preserve them for reference. Without much effort we have already gathered many volumes of great value. If you have old copies of State Convention Minutes, Associational Minutes or other papers of a historical character relating to Mississippi Baptists, we will be glad to receive them. If you do not wish to donate them outright, you may retain the ownership which we will acknowledge by attaching a label to that effect.

Since Mississippi Baptists own a commodious headquarters building in Jackson, it is now appropriate that we should gather all such material and keep it for future generations. The creation of the library department will assure proper handling of such matter.

IV. BOOK REVIEW

Under this heading we are developing a department, which will be conducted through The Baptist Record, reviewing and criticizing all books handled in the Circulating Library, and other books that come on the market from time to time. In this department we also suggest books and sets of books suitable for church libraries, associational libraries, etc. We will also advise young preachers and other Christian workers in reference to the best books to purchase as a nucleus in forming a personal library.

Anyone desiring assistance along this line may write us and we will give you the benefit of our best information and judgment.

RULES AND REGULATIONS

To have access to the books in the Circulating Library, you must first sign an application card. Application cards will be furnished on request. Books must be returned promptly by the day of expiration of the term. The date of expiration is shown on the inside front cover of the book.

The reader must pay full postage both ways on all books borrowed. Send six cents in stamps when ordering a book.

The reader must pay for any books not returned or for serious damage to any books while out.

Books must not be passed on to others to read. Others interested will be granted the privileges of the library on proper application.

Address all communications to:

N. T. TULL,

Jackson, Miss.

ABOUT BAPTIST SCHOOLS

On the 25th inst. I delivered an address before 3,500 people at Carnegie Hall. This was a meeting held under the auspices of Old Tent Evangelical Association, of which I am president, the subject for the evening being "Religious Education in America—Its Needs and Perils." Honorable William Jennings Bryan was the principal speaker.

I believe that Baptists are vitally interested in this problem, and I beg to offer the following suggestions:

First: that the Baptist state papers advocate laws making the reading of the Bible in the public school compulsory.

Second: that Baptists strengthen their secondary schools in every direction.

Third: that all Baptist boys and girls be encouraged to attend Baptist colleges and other educational institutions.

Fourth: that a Baptist university of highest standard at Washington, or elsewhere, be established at the earliest possible moment, where the Baptist boys and girls from the secondary schools and colleges of the various states can finish off their education.

If the public school system of this country is to be controlled and directed by those teaching Atheism or by those who shut out the infallible word of God, it is time for Baptists to look after their own interests.

Yours sincerely,

E. C. MILLER.

One of the most pleasant incidents of the Convention was the trip to Clinton, for which the Chamber of Commerce of Jackson provided automobiles. Four or five hundred messengers took advantage of the occasion to visit Mississippi College and Clinton. It was a joyous procession of a hundred automobiles filled with happy travelers. Punch was served in the lower chapel by Hillman girls, and a dainty and substantial lunch provided by the two colleges and the ladies of Clinton. A reception was given at the Library Building of Mississippi College. Old friends were glad to press again the sacred soil on the campus to note the improvements made in the past few years and to bid goodspeed to the president and faculty and students of the great institution.

A petition praying for the success of the disarmament conference and expressing gratitude for its being called was signed by 199,531 women, in the name of the Women's Christian Temperance Union. The work was done in one month. Of these signatures 318 were from Mississippi. New York had over 25,000 and Pennsylvania over 21,000.

Mississippi Conference of Methodists met in Jackson last week. They were a fine bunch of men and seemed to have heavenly fellowship in their meeting.

DEPARTMENT CONVENTION BOARD

R. B. Gunter, Cor. Sec'y.

BAPTIST STUDENT PASTOR

The committee which was appointed at the last meeting of the Executive Board have succeeded in securing the services of Dr. J. B. Turner of Greenville, N. C., as Baptist Student Pastor. Dr. Turner is a graduate of Wake Forest College, which has been made famous by the many men of note which it has sent out to bless the world. He is also a graduate of the Southern Baptist Seminary. He was prominent in war work, having served in places of honor and trust. The recommendations which have come to us without his knowledge or effort, have been of the highest order. We had the facts before he knew that he was being considered. He is said to be one of the best men among boys that can be found. He appeals to them. They believe in him; from a physical, an intellectual, spiritual, and a social standpoint; he is in every way fitted for this important work.

This is a new phase of our State Mission work. It should have begun long ago. There is no more important field of work in the state. Think of five hundred Baptist boys in one school! Think where they come from—practically all of them have been trained to do manual labor. They have the mettle in them. Many of them are to become our leaders. They will carry back to the remotest sections of the state the impressions which they receive while in college. If caused to see their relation to Christianity and to their denomination, they will become a source of mighty and constructive power. The man who touches these boys will touch hundreds of Baptist homes.

Now from the parents of these boys we hope to have the heartiest co-operation. You can by encouraging your boy, make it easy for Dr. Turner to win and to lead him. He can be trained in Christian service; this will cause him to be interested in your church, in your denomination, and in the cause of Christ, when he shall have completed his college course. It may be that the Lord will want him to preach the Everlasting Gospel. It is reasonable that the Lord has some in that large number of Baptist boys whom He wants to send far hence to the Gentiles. But, if they are not needed in the ministry, they are needed in the churches, in the communities which shall become their homes when college days are over; and they need training while in college for this service. They need to know why there should be a Baptist denomination, what Baptists have done, and what they are doing now. They need also to have thorough instruction in the Scriptures in order that as the intellectual ship enlarges, the spiritual rudder also may grow proportionately so that the soul may propel the intellect and not be led into perilous waters by a brain which refuses to take orders from its Creator.

Many a mother's heart has been made to ache because her boy lost his zeal for Christ while in college. We then blame the college when we, as churches, are to blame for not providing instructors and pastors who can keep the religious channels clear and see that the beacon lights are kept burning. Chancellors and Presidents in our State Schools are eager for the churches to come to their help in the religious training. It may be said that the students should be sent to our denominational schools. But, where would you put them? We have not the room for all of them. Many of them want training which we can not give in denominational schools. Many graduates in State Schools are among our best church workers. Some pastors of our state who have graduated in our State University and some who have graduated in adjoining State Universities, are among the most active denominational men we have. They never fail to respond to the limit to any call made by the Board. No churches in the state are more prompt in the payment of 75 Million

Campaign pledges than are those pastored by these brethren. When selected for leaders in any campaign, they push the work unrelentingly to the last church. They even sacrifice, working in such campaigns without pay, even paying their own expenses. No pastor who has been educated in denominational schools can be more loyal to the denominational program than are these brethren.

Now the above is no argument for doing away with or for neglecting our church schools; but it should enable us to realize the possibilities which are ours with the boys in State Schools, and cause us to appreciate the pastors of our state who are educated in State Schools and are so vitally interested in our programs, and to cause us to realize the value of a man who is a sure enough man irrespective of Alma Mater, for a man is what he is, it makes no difference who he is. We should not cause those who were educated in non-denominational schools to feel embarrassed in our midst. What we need is to inject into the State Schools such influences as will cause the tribe of those preachers who are so loyal to the denomination to increase in all schools. Things have to be made to succeed. Come on and join hands and let's make our work in the State Schools succeed.

PAY DAY

Many subscriptions were made to the Campaign payable with the close of the year. We are now in the last month of this, a most successful year for Mississippi Baptists. This has been made possible by the hard work done by field forces and pastors, and by the hearty response of our people at large to our appeals in April and in October. How about the coming year? Those who glory only in the past will find strenuous efforts which we have been forced to put forth in spring and fall have been hard on many. Now, let's remove the necessity for such drives by paying as our pledges fall due. What do you say? I am counting on you. I believe in you. Ye expect to cause your money to produce more service next year than it ever has before. Pay now and make the future easy.

BAPTIST RECORD MONTH—JANUARY!

One of the best things we can do for our people will be to make an every-church campaign during the month of January, and put the Baptist Record into every Baptist home. Let's begin the New Year right. Let us organize thoroughly for this campaign so as to reach every Baptist church in the state. Let's give the best in us to this work. Our people need information. We expect to have much to give them next year. Begin now to get ready for it. We want to use the same organization which we have in all the counties. Heretofore, we have not worked for the Record in a thoroughly systematic way. NOW is the time. January will be Baptist Record Month. Begin right with the New Year.

GOD CREATED THE HEAVEN AND THE EARTH

There are three, and only three, answers given in the history of man to the question, How did all things come to be? Materialism says nothing exists aside from matter, and all things as they now exist come through the process of evolution by a potency original in matter. Idealism says nothing exists aside from mind, and all things are either created by mind or come by a series of emanations from the higher to the lower. Revelation says, "In the beginning God created the heaven and the earth." This is supported by the testimony of Christ and his apostles. The first chapter of Genesis has commanded the attention of man ever since it was written by the hand of Moses. It is not a myth or a legend, not a philosophy or a discovery of science. It is a revelation from God

to man, and answers his constitutional questions as to the nature of being and the order of becoming. Critics of the Bible have made two assertions about this chapter. First, it is unlike any of the other cosmogonies or accounts of how things came to be. Second, it is not in harmony with modern science. The first is true. Of all the attempts to account for the beginning of things, there is none like this. The second statement is untrue. The account is in harmony with science, or the facts of nature so far as it goes. Most of the critics confuse science with philosophy. Science is the knowledge of facts and their relations. Philosophy is speculation on facts. This account does not agree with any of the philosophies. They do not agree themselves, and they change with the generations. Scientists are worthy when they abide within the facts of their own province. When they venture into philosophy they become foolish.

Evolution is not science, it is philosophy. It is the disagreement of this chapter with the theory of evolution which the critics refer to when they say it does not accord with science. It is really pitiful to hear men of culture blunderingly confuse evolution with science. Some scientists may think they see indications of evolution, but no true scientist affirms it as a fact. It is only secondary, imitative men who do this.

This first chapter of Genesis does not aim to give a philosophical or even a scientific account of creation. It teaches that things did not begin spontaneously, nor by a potency in eternal matter. They were created by an all-wise, all-mighty, eternal, personal God. It further declares the four entities existing upon this earth. They are matter, energy or force, life and mind. These are absolutely distinct. Each was distinctly created by God. They are still distinct. No man has ever been able to produce one from the other, and this must be done before evolution is established. It further teaches that there are divisions, species within the realm of life, and that there is no passing from one to the other. Any attempt to pass means ruin. Each has its seed within itself. All this is in perfect harmony with science. Experiments have been attempted to develop life out of dead matter, but they have always failed. The gap between matter and force, between force and life, and between life and intelligence, have never been bridged. Scientists are agreed that all living beings begin in cells. These cells, under the microscope, seem very much alike. They often continue to be alike for some time in their development. At last each reaches a point where they become unlike, and one may become a goat and the other a camel. Because these cells pass through a similar course for part of the way, evolutionists have thought that this is evidence that the higher forms of life have evolved from the lower. This is only an assumption without reason.

There is a time element in this account, but such are the terms used that it is difficult to say more than it declares six periods of work were followed by a period of rest. This proportion becomes the basis of rest, and work for man as expressed in the fourth commandment. It is not within the power of man to measure the age of creation. The method of calculation is most incompetent, and the results most uncertain. They range all the way from days and years to twenty million years by Darwin and Kelvin, and eight billion years by Professor Gregory, at the recent meeting of the British Association. Such efforts are not scientific. They are calculations of vanity.

The facts of nature bear witness to the general character of this record. Moses under divine inspiration attempted neither the form of science nor that of philosophy. He wrote in popular language that all men might know

(Continued on page 5)

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E DITORIAL

WHEN GOD SPOKE

God speaks when people listen. In the account of God's revelation of himself to Moses on the backside of the desert in the mountain of God, it was no accidental remark which tells us that "When Jehovah saw that Moses turned aside to see, God called unto him out of the midst of the bush." If Moses had passed on that day there would have been no vision of God and no table of the law. God does not waste his revelation on unwilling or indifferent ears. The man who does not take time to turn aside and see will not hear the voice of God; will indeed come to where he is incapable of hearing. David said, Ps. 85:8, "I will hear what God Jehovah will speak." Habakkuk said, 2:1, "I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me."

The physical sense of hearing is partly a matter of will, of effort and purpose to hear. Attention is the will to hear. And we can hear God if we will. But there are two wills involved, ours and God's. When we will to hear, God wills to speak to us. When we quit listening, he quits speaking. He speaks to those who are willing to hear. There is hardly anything more embarrassing than to be talking to a group of people and see their attention drawn away and given to some other sound or voice that attracts them. We conclude it is time to quit. Even so God grows silent when we grow listless.

But His revelation is always ready for one who uses his ears. How many times He says, "Let him that hath an ear hear what the Spirit says." It is the joy of God to reveal himself to those who will take pains to hear. Jesus gladly responded to the disciples who came to learn further from him and inquire the meaning of the parables he had spoken. In response to their coming he said, "Unto you is given to know the mysteries of the Kingdom of Heaven. Blessed are your eyes for they see and your ears for they hear."

If we are interested enough as Moses was to "turn aside" we too can hear his voice. The interest must be deep enough for us to let other things go for a bit, and face the burning bush. That interview with God for a few moments on the back of the desert was worth more to the world than all the previous forty years in which he had minded his father-in-law's sheep. The greatest waste of time is to neglect to hear the voice of God.

TAKE OFF THY SHOES

Curiosity may lead to hearing the voice of God. A genuine desire to hear Him is sure to do so. But there is a certain attitude of mind which is necessary to the further revelation of His will to us. When Moses turned aside to see the strange sight he heard the voice of God calling to him, "Moses, Moses". And he said,

"Here am I". And God said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground". Moses not only obeyed this command, but he went farther. "He hid his face for he was afraid to look upon God".

Here is revealed the true condition of mind and heart which makes possible advance in the knowledge of His will, which insures that God will speak further to our souls. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word". Is. 66:2. "The secret of the Lord is with them that fear him, and he shall show them his covenant", Ps. 25:14. "What man is he that feareth Jehovah? Him shall he teach in the way that he shall choose."

The voice of God will not sound in the ears of the man who does not listen with reverence. The meek will be guide in judgement, and the meek will be teach his way. To one who falls on his face and says, "Speak, Lord, thy servant heareth" will the Lord make known his revelation. Moses was never better prepared to hear the voice of God, nor ever nearer to hearing a great revelation than when he said, "I exceedingly fear and quake". When Isaiah said, "Woe is me for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King the Lord of hosts," then he was on the threshold of a great revelation and a great ministry.

Just at the beginning of his great kingdom inaugural the Lord put the first great gate of blessing in these words, "Blessed are the poor in spirit for theirs is the kingdom of God". If one enters through these portals there are no gates of revelation or blessedness closed to him. And when Paul exhorts us to walk worthy of our calling he puts first the interpretation of it in the words, "in all lowliness". If we are to walk in the Savior's steps, to learn of him, we will hear him say, "I am meek and lowly in heart."

THE FUTURE OF HOME MISSIONS

On this subject the editor writes after trying to look on as many sides of the question as he has had access to, and with some convictions which he is unable to get rid of. He does so on his own responsibility, and nobody is answerable for his opinions and his expression of them but himself. He has some connections with boards, and the Baptist Record of which he is editor is owned and controlled by the Convention Board. He does not speak as the official representative of any of these, and he does not know what any of his associates think on the subject under discussion. But his official connection cannot prevent, and ought not, the frank expression of opinion on a vital denominational policy or one of the great denominational agencies.

We believe, or he believes or I believe, (you can use any pronoun that suits you) that the Home Board has filled and is filling one of the most important fields and functions in all our work. That it has been necessary and is necessary to the progress of our denomination in some of its most important lines of work; that it still has a field peculiarly its own and ought to remain in it and supply it. We believe that the present program involved in the 75 Million Campaign ought to be faithfully preserved and carried out in reference to the Home Board's work just as in every other department of the work. We opposed the "borrowing" of money from the Home Board to supplement any other department of work, until the matter was ordered by the Southern Baptist Convention and then we believe in faithfully carrying out the order of the Convention.

All of this is said to show our thorough sympathy with the Board and our interest and faith in his work. And now we wish to say that we believe that the board itself ought to study

the matter of an entire re-arrangement of its work. It is too much the tendency of all forces to follow the course of least resistance and of the MOST INSISTENCE. This is probably no more true of one board than another but we are speaking of one of them now. By the least resistance we drift into a course of procedure. By the most insistence we are pulled into it.

Plans of work and appropriations for them come from 2 factors. One is that we find certain things ready to our hand to do and we set ourselves to the task. The other element that determines our plans is the pull that others make on us to do their work or help them do it. We do not mean here the "pull" that persons have and use to their own advantage, though that must be guarded against. But we mean the insistence that certain people or institutions use to get their program put over, when an equally worthy cause or more needy place, through modesty or not knowing how, or even not believing that the will of God is secured by human pressure, are overlooked or passed by.

It is no impeachment of the integrity or intelligence of any board that attention is called to these matters, or that a suggestion is made for possible change or improvement. The brethren on these boards are high minded and high souled brethren, but in all probability most of them give very little real study to the whole situation which the board is called to meet. That is left to the few on the inside, or who are willing to worry with it. We take it these brethren would welcome any suggestions that might result in improvement.

However, that maybe it is the work of all of us and no man is free from responsibility in the matter. So here is our effort. First we believe that as far as possible the Home Board ought to have a field that is distinctive, that is its own exclusive territory. We do not mean geographically but, topically. In the second place nothing should be done for others that they are able to do for themselves. The operation of these two principles will shut the board off from some of the work it is now doing and it may awaken the board to do some work it is not doing. We believe the two principles are sound and workable.

Not to undertake to show the working out of these principles in detail but to show the way it can be done, we point out a few examples. Take first what is known as the co-operative work, that is the work in which the Home Board supplements the funds of the state boards to pay the salaries of pastors and missionaries employed and directed by the state boards. In almost every instance the states could do this work without assistance. It might have been a necessity in the past, it is not today. To be sure it would provoke some opposition on the part of those who are now getting the benefit of it, just as the ten year old boy got very angry with his mother because she was trying to wean him. But the work can be re-adjusted and all of it done by the states themselves. This is true of Mississippi and it is just as true of the other states. Have we forever got to be giving a sop to this Cerebus to keep him in a good humor. And has the board got to keep up an effete and antiquated policy just because our fathers did it. A little courage here would rid us of this out of date method of passing money around.

Another line of work the Home Board ought to quit and quit as soon as this five year campaign is over, is the maintaining of local schools. We have put a poetic haze around them by calling them "mountain schools". That seems to elevate them in our estimation and helps to boost a collection. We can talk about our men from the mountains and what they have done for the world. The roll of them is called and we are told to look at them and give a collection. Now the facts are that there is no essential difference between a mountaineer in North Carolina and a hillbilly in Mississippi. And a "swamper" in Louisiana is just as much in need

of help as a man from Bancroft. These are local institutions and the states in which those schools are found are amply able to take care of them. They are mostly in the states where Baptists are thickest and most prosperous. There is no justice or good religion in asking a man in Mississippi to provide schools for people in North Carolina, Georgia and Tennessee. The people in Virginia pulled the Home Board this year for \$200,000 for a proposed high school. Virginia Baptists are well off and are liberal. There is no reason for this use of home mission money. There is not a state in the Southern Baptist Convention which cannot care for its high school interests, and yet everyone of them, we believe, except Mississippi is drawing on Home Mission funds. This thing ought to be corrected.

The work the Home Mission Board is doing in Panama and Cuba is foreign mission work and could be done as well by the Foreign Mission Board. The enlistment work probably ought to be continued for a time under the Home Board, but the time is coming when it can be done and ought to be done by the state boards. The Home Board ought to turn loose as soon as possible all work that can safely be entrusted to the States. And then its full strength ought to be given to doing what others can't do or won't do.

There is plenty of work for the Home Board to do. They have a great opportunity in the Church Building and Loan Fund. This is something which in the nature of the case the separate states cannot handle economically. The work among the negroes, such as the Northern Baptist Home Mission Society is doing can be done to good advantage by our Home Board. This can include the Negro Seminary, proper teaching in their colleges, institutes for their preachers and so on. The work among new immigrants and all those speaking foreign languages ought to be pushed vigorously by the Home Board. The Bible Institute in New Orleans is a Southwide school which the Home Board has fostered and ought to help largely, or else induce the Education Board to do it.

Conditions are constantly changing with us and we ought to be able to change our plans and methods to meet new conditions and not to satisfy old applicants for help which they do not need, or ought to get elsewhere.

RESOLUTIONS

We, the messengers of the Baptist General Convention of Oklahoma, representing more than one hundred thousand Baptists of the state and as to the sentiment herein expressed, we believe not Baptists only, but all evangelical denomination; resolve,

FIRST, that as tax payers and citizens of the state of Oklahoma, and thereby, in a large sense part owners and directors of our state government and its institutions, we are entitled to express our thoughts and endeavor to put into effect our convictions as to conditions in any department of the state institutions affecting us and our children.

SECOND, that in view of the fact that anti-Christian sentiment is known to be oftentimes subtly and openly introduced by text books and teachers in class room work especially in institution church discussions be restricted.

The Christian denominations of Oklahoma certainly will not want to support financially or morally any class, professor or school that belittles, minimizes, or combats our convictions and instills into young and pliable minds ideas which we believe to be false. (In explanation, we add that we are thoroughly in accord with the scientific attitude toward all nature, but we object only to the one-sided "scientific attitude" which views only from the non-Christian side institutions which are Christian.)

Therefore, BE IT SOLEMNLY RESOLVED that we urge all individuals, boards, and com-

missions of secondary and higher learning, we emphatically object to such text books and such class room procedure anywhere in the United States and particularly in our own state of Oklahoma.

Therefore, we individually and collectively resolve, that as pro-church and pro-denominational discussions are by law debarred from class rooms so should any anti-church, anti-Christian, or anti-denominational remarks, discussions and library references also be debarred. We thoroughly sympathize with any such restrictive laws as now exist, but as pro-church discussions restricted so we believe should anti-church discussions be restricted. We believe should anti-church discussions be restricted so we believe should anti-church discussions be restricted. We believe should anti-church discussions be restricted so we believe should anti-church discussions be restricted.

BE IT FURTHER RESOLVED that in support of this resolution, we will bend every effort to discover, expose, and expel any such book or instructor from our public institutions on the grounds that it or he is publicly attacking that which may not, because of separation of church and state, in the same place be defended.

Also, BE IT RESOLVED that a copy of these resolutions be sent to each state official having any connection with our state educational institutions and to the heads of the various institutions.

The above resolutions offered, by C. P. Stealey, were enthusiastically adopted by the Baptist General Convention in session in Oklahoma City November 18, 1921. — Baptist Messenger.

THE BUDGET AND THE TITHE

While we are teaching our people to tithe, we must not lose sight of the fundamental relation of the tithe to church finances, or to the financing of the kingdom.

When you ask your people to tithe, several propositions at once present themselves. First, they must know the causes to which the tithe is to be distributed. Secondly, they must know must have a system that will place the money where it is needed as soon as possible after it is paid over.

If the church provides for the meeting of these necessary conditions to intelligent tithing, then it can call upon its members to "Bring ye the whole tithe into the store-house that there may be food in my house", and can assure every tither that the money will be placed where it is needed the most and according to the most equitable ratio of distribution as among the various objects.

When the church goes on the budget plan these conditions are met, and they cannot be met in any other way. It is the obligation of the church to provide for administering the tithe of its members. No individual is competent to distribute his tithe; that is the function of the church. Unless the church assumes this responsibility, by making up and adopting a comprehensive budget annually, its tithing members will become discouraged and fall away from the practice.

The tithing campaign has come on just at the time when the churches should be considering the renewing of their annual budgets, and I want to plead with the pastors and church leaders to provide these new tithers with the proper sort of church financial plan. The budget plan is the only plan that will meet the conditions.

If you have not yet taken advantage of the free circulating library, write to Bro. N. T. Tull and get in line. Some of the best books can be had and used merely for the cost of postage. The library is growing in size and in popularity. There is no reason for any Baptist in Mississippi to be without the use of good books when they may be had for the asking and the postage.

W. M. U. AND B. B. I.

Our Mississippi women will be interested in the Special W. M. U. School of the Baptist Bible Institute, New Orleans, La., Feb. 12-17th, since our own Mrs. A. J. Aven is a member of the Faculty for that week, teaching "The Wandering Jew in Brazil". This guarantees a great school if all the Faculty are equal to her and all the subjects as entrancing as this.

This will be the last week of the Christian Workers' Conference which runs from Jan. 24-Feb. 17th. A fine program of speakers and subjects has been arranged.

It will be worth a trip to New Orleans to hear Dr. John T. Christian deliver his ten lectures on the Reformation, during the Third Mid-Winter Conference for Christian Workers. He is always interesting and no man among us is more capable of sounding the right note in such lectures than is he.

Our young people of this state will appreciate the fact that our Mr. Aubrey Wilds has been chosen a member of the Faculty of the Baptist Bible Institute, for the second time, for their Mid-Winter Conference for Christian Workers. Mr. Wilds will teach "Training in Church Membership" during the special B. Y. P. U. Week.

Northern Methodist Bishops have in behalf of their church formally rejected the proposal of the Church of England Bishops in the Lambeth Conference for a union of the churches. The rejection was on the ground that the Episcopal bishops made a reordination of preachers of other denominations a condition of union. Thus the "come into my parlor" suggestion has fallen down.

The versatile editor of the Western Recorder who uses his knuck, to as good purpose as anybody we know, condemns the open and public ward for sick people in a hospital.

The programs distributed at our State Convention were presented by the Merchants Bank and Trust Co., whose advertisement appears each week in the Baptist Record.

Mr. Eugene Robinson of Collins, has been appointed Assistant Federal Prohibition Enforcement Officer for Mississippi. He is a good man and Mr. Dally, the chief of this department, is looking and working for a general cleaning up in Mississippi. The court at Hazelhurst last week did good work in sending a guilty bunch to jail. Mr. Tyler preferred to be portmaster at Biloxi to the work of prohibition officer.

(Continued from Page Three.)

that all things were created by God and all beginning is with him.

The crown of his creation is man made in his own image. What God is in the infinite, man is in the finite. This world was made for him as his abode. It was perfect, and so was he. He had dominion over it. He was intelligent, holy and happy. Then sin came and blighted all. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." The creation also suffered and was subjected to vanity, but subjected to hope. "For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." The same God that created matter, force, life and intelligence, the four great entities of this world, will bring the resurrection from the dead. The same God which in the beginning created the heaven and the earth will bring forth a new heaven and earth, wherein dwelleth righteousness. Evolution leaves man without solid faith and a sure hope.

—The Presbyterian

THE MENACE OF RATIONALISM

Rev. S. A. Steel
Dr. Rice's Book.

"Concerning thy testimonies, I have known of old that thou has founded them forever." Psalm 119:152.

Early in the year there appeared a book entitled, "The Old Testament in the Life of Today", by Rev. John A. Rice, D. D. Dr. Rice is a prominent minister of the Methodist Episcopal Church, South. Soon after the appearance of his book, Dr. Rice was elected Professor of Old Testament History in the Southern Methodist University of Dallas, Texas. I was, as far as I know, the first to criticize the errors of Dr. Rice's book. I made no charge against Dr. Rice; on the contrary, I admitted his scholarly ability and his unblemished reputation, but I did charge his book with teaching a false view of the Bible. Others took up the matter, and saw it just as I did. Then Bishop Mouzon came out in defense of Dr. Rice in an article which was published in the Texas Christian Advocate. In this article Bishop Mouzon said the views of Dr. Rice were known to the trustees when they elected him to a professorship in the university; and he further said that the views of Dr. Rice are those of all biblical scholars of today. Instead of helping matters, this amazing statement only aggravated the case. That a Methodist Bishop should endorse such destructive teachings and claim that they are the views of all biblical scholars, aroused a storm of protest. As a result of it all, Dr. Rice has resigned his chair in the S. M. U.

So far, so good. Highly as we esteem Dr. Rice, we are not willing for him to teach such error as his book contains concerning the Bible to the coming ministry of our church. Dr. Rice is very much misled by the criticisms of his book. It is fair to let him speak for himself. As quoted in The Central Methodist, of October 20, he says:

"I am charged with being a 'German rationalist' with being 'worse than Nietzsche.' A destructive higher critic, 'a Darwinian evolutionist', with holding the Old Testament to be but a conglomeration of myths, legends and fairy tales; with making Moses only a great magician and the prophets roving dervishes; with denying that the Bible is a sufficient guide and standard in matters of faith and practice; with denying the supernatural and classing the Bible as mere literature; with undermining the faith of our fathers; with waging relentless war on those who differ with me; and heaven knows what else. Each and every one of these charges, and every one of the rest of like character that has passed under my eye, is absolutely and unequivocally false."

That is the natural resentment of a good man toward what he feels is serious, if not malicious, misrepresentation. He would not be the man I believe he is, if he did not feel and speak strongly under the circumstances. I have not only charged Dr. Rice with "heresy", but have deeply regretted the uncharitable and intolerant spirit shown by some who have criticized him. To couple the name of Dr. Rice with Nietzsche dishonors the one who does it from the company of honorable critics. Dr. Rice's record should protect him from such coarse injustice. Besides, he is in eminent company. There are higher critics and higher critics—higher critics like Kuenen and Wellhausen, and higher critics like George Adam Smith and Driver and A. B. Davidson, who holds as firmly to the evangelical faith as the most pronounced "literalist". Dr. Rice belongs to this class of higher critics; and I pity the man who can fail to derive great good from his book. "The Old Testament in the Life of Today". I think it was Sam Jones who said once about his critics that he would not mind being swallowed by a whale; but he objected to being nibbled to death by minnows! Doubtless Dr. Rice feels the same way. I call any one a minnow who puts such a

splendid Christian character as John A. Rice in a class with Nietzsche. That will never do.

But high personal esteem for Dr. Rice cannot exempt his book from honorable criticism. As one of the critics, not of Dr. Rice, but of his book, I do not intend to let the statement that I have misrepresented his book pass without reply.

With the exception of charging him with being "worse than Nietzsche" and "waging relentless war on those who differ with him", every item of the charges he catalogs in his defense is logically true of his book. The trouble with Dr. Rice is that he is not a logician. He does not think his theories through to the end. He belongs to the class of higher critics who, as Dr. Orr says, happily do not carry their conclusions to their logical issues. If Dr. Rice's book is not the product of the Higher Criticism of the Old Testament, then I will admit I am incompetent to discuss the subject. His whole book is a frank and luminous statement of the modern theory of the Old Testament, which he says has been a lost book for a generation, and was discovered by this modern process of its interpretation. Where has Dr. Rice been that the Old Testament has been a "lost book"? Two generations ago I discovered it by the method of the fathers, was brought up on Clarke's Commentaries, whom Dr. Mains erroneously calls a "higher critic", and it has been a living and wondrous book to me all the time. Dr. Rice accepts the modern theory of biblical interpretation, discusses the famous "documentary" theory, and all his conclusions harmonize with the evolutionary theory of history. Let us look at some specific quotations.

On page 30, we read: "Saul raved among the prophets, who were little more than roving dervishes". Where is there any misrepresentation about that? On page 33 he expands the statement, and says that from Moses to Samuel, "the will of God was supposed to be learned from wizards, sorcerers, necromancers, soothsayers, by lot, by the whisper of the trees, the flight of birds, the passing of clouds, as well as other signs and omens." Those are his own words. Are we not to take them at their plain meaning? If we do, where is there any misrepresentation? Yet he says that when we charge him with making the prophets "only roving dervishes", the charge is "absolutely and unequivocally false." Yet there are his own words for it. And such a view is in perfect harmony with the Higher Criticism view of the prophets. Take another example.

On page 139 of his book, we read: "Moses was a master magician, able to command with his magic wand the forces of nature like some mystic giant in fairy land." Those are his own words; yet he says that the charge that he made Moses only a magician is "absolutely and unequivocally false." Unfortunately, his whole treatment of Moses is in keeping with this idea of his character. He allows that Moses wrote very little of the Pentateuch, and says that we do not know, and probably never will know, who wrote Deuteronomy. If that is not "destructive" Higher Criticism, what is it? It certainly destroys the belief that Moses wrote Deuteronomy, a belief as old as the time of Ezra at least. And yet Dr. Rice says that the charge that he is "a destructive higher critic" is "absolutely and unequivocally false." Take another example.

On page 136 of his book, he says, "There can be no doubt that the first chapter of Genesis undertakes to answer with naive simplicity questions primitive people had to face—how the universe, including man and animals, came into existence; why women are subject to men; why they bear children in pain; why snakes crawl; how sin came into the world; how people suffer and die; why thorns and thistles make farming so difficult,—indeed, why hard work at all; what was the origin of races and languages, etc., etc.. The answers given to these and many like questions in Genesis, conflict di-

rectly with our modern scientific conceptions. We have now abandoned the effort to harmonize the two, for to do so is to juggle with plain facts." There is no ambiguity about that; but if it does not make "mythology" out of Genesis, I do not know what mythology is. Nor does it help the matter much that Dr. Rice reads into the old pre-historic tale told to explain why snakes crawl, the modern conception of the origin of sin. According to the theory on which his book is founded, there was no "fall of man"; and of course, logically there is no need of redemption. It is only a matter of the moral evolution of the race. Mark you, I do not say that Dr. Rice denies the theological doctrine of the fall of man. He definitely says he does not believe in the Darwinian theory of evolution; and I am anxious not to misrepresent him. But his method of interpreting the Old Testament is based on the evolutionary theory of history, and what he says about Genesis is in absolute harmony with it.

But look at that statement that the answers given in Genesis to questions about the origin of things "conflict directly with our modern scientific conceptions. We have abandoned the effort to harmonize the two, for to do so is to juggle with plain facts." Isn't that a remarkable statement for a scholar to make? The late G. Frederick Wright, D. D., LL. D., F. G. S. A., Professor of the Harmony of Science and Revelation, in Oberlin College, was a scholar. His books, "The Origin and Antiquity of Man", and "The Scientific Confirmations of Old Testament History", are regarded as authorities in all scholarly circles. Here is what Dr. Wright says about the agreement of Genesis with modern science: "But upon inspection, there appears in this account, (Genesis 1) a systematic arrangement of creative facts which corresponds so closely with the order of creation as revealed by modern science that we cannot well regard it as accidental." I am afraid that Dr. Rice is not "abreast of the times". Dr. Francis H. Smith, of the University of Virginia, says: "The writer of the first chapter of Genesis shows a correspondence, not with the science of his time, but with that of three thousand years later, which the accepted doctrine of probabilities makes it impossible to attribute to a fortunate guess." Dr. Wright, speaking of the testimony of the great American geologist, Dana, on this point, says: "So remarkable is this co-ordination between the inferences of science and the statements of Genesis, that they led such a competent and cautious geologist as Professor J. A. Dana to pronounce it utterly inexplicable except on the theory of the divine inspiration of the author of Genesis." Yet Dr. John A. Rice says that to attempt to reconcile Genesis and modern science is to juggle with plain facts! Come, come, "Johnnie, get your hair cut, McTyere style!" Bishop (McTyere had the chair of geology "abolished" in Vanderbilt University, before it fell into the hands of the Philistines, because the new Professor of Science taught the doctrine of evolution. Why, Winchell was a high priest of scientific orthodoxy compared with Dr. Rice. Ne sutor ultra crepidam!

Dr. Rice sticks to his last, but he has the wrong last. He is trying to fit the beautiful winged feet of Mercury, the messenger of the gods to the sandals of a flat-footed Troglodyte! It won't work. The one is adapted to tread etherial highways; the other to plod in the jungle. Away with the Higher Criticism Bible, that flounders through a realm of mythological swamp, and in place of miracles gives us the legends of superstition. Give us the old, old Bible that leads us along the highway of history; starting out from Eden in the light of the Seraphim's burning sword, which, while it kept the gate, threw its splendor far down the track of coming time; floating safely across the flood; opening in beautiful visions before patriarchs, whose regnant faith foresaw the "days of Christ", guided through the wilderness

by the pillar of cloud by day and fire by night; cheered by angels around the camps; ever ascending and brightening until "the star rains its fire" on the manger of Bethlehem, and the "song on the air" makes the melody of heaven on earth! O how pitiful is the mutilated, shrunken, and de-vitalized Bible of the Higher Criticism compared with the grand old Book of God!

And to think that a Methodist Bishop endorses this modern substitute for the Book Jesus loved and quoted as the Scriptures that testified of him! "The views of Dr. Rice's book are the views of all biblical scholars today". I want to pause a little on that statement—not for long; for it is so absurd that it hardly need refutation. Yet it has behind it the high authority of the office of a Bishop. Here are some men who, according to the Bishop, were not biblical scholars because they did not hold the views of Dr. Rice: among those of a generation ago, but belonging to this modern age, were Adam Clarke, Wescott, Ryle, Lange, Schaff, Hodge, Rawlinson, Whedon, Summers, Jno. A. Broadus, Stanley, Ellicott; of more recent times, Bruce, Fairbairn, Orr, Fallows, W. H. Green, Bissel, Sayce, Waller; not to mention a host more. The idea of a Bishop saying that Dr. John A. Broadus was not a scholar because he did not hold the ideas of Dr. Rice's book. I have long ago learned not to put confidence in princes. I learned that from the old Bible; I don't know whether it is in the Higher Criticism version or not. I don't take any stock in that "discovered" "lost book". The "old wine" is good enough for me.

I fearlessly affirm that Dr. Rice's book is based on a rationalist's interpretation of the Old Testament, and that all its critical conclusions are in harmony with that evolutionary theory of human history now discounted by true science. That is far from saying that Dr. Rice is a rationalist. In the face of his repeated and clear and emphatic affirmation of his evangelical faith, I would stultify myself by such a charge. But Dr. Rice's evangelical faith is not the product of his theory of the Bible. Dr. Rice is like a circus rider who bestrides two horses. He can do it, but woe to the unskilled adventurer who attempts it; for there is no connection between his premises and his conclusions.

—Pentecostal Herald

EVOLUTIONIST BAPTISTS AND HOW TO TREAT THEM

E. L. Wesson

One is shocked many times these days by the charges being made that quite a number of Baptist preachers and a large number of teachers in Baptist schools are believers in and teachers of Modernist or Evolutionary theories. If these charges are true something must be done. Such a condition will soon affect the entire Baptist body, unless it can be corrected. But what can, or should be done?

First, it should be said that those who are affected by modernist or evolutionary views need to be helped. Somehow they have been infected and need to be treated. Denouncing them, or condemning what they say, is an easy thing to do, but it will not help them nor stop them, nor will it do much toward correcting what they say and do.

Could some really competent, orthodox Baptist take up the theories and assertions of the modernists, evolutionists, or rationalists—all are about the same—and show the fact clearly and kindly by the writings of such theorists that at best all their theories and beliefs are based upon deductions and suppositions, or woven out of a little matter and much imagination, it might help some; especially if the work should be done in the spirit of scholarly, Christian consideration for all, and not in the spirit of mere denial and denunciation. It does seem that it could be shown to any honest student that whatever one believes about the beginning

and creation must be based upon the acceptance of somebody's statements; for it is absolutely impossible to prove by facts that things were just as anybody has said they were. All that cannot be actually proved by the facts must be classed as belief, and believing does not make anything true. It does seem that it could be shown to anybody that it takes a thousand times greater "blind credulity" to believe that somehow the worlds came into being and placed themselves as they are by their own effort, or by some mere law, and that somehow there came into existence a protoplasm, which means a drop of some kind of milky or spermy substance, and that drop of somekind of substance somehow became alive and kept living without care of God or parent, and developed upward and upward until it became a human being, than it does to believe in an infinite being called God, and that He made things as they are.

Admit God and there is no mystery to creation. Deny God and everything is a mystery. We have to admit that there is mystery. The belief that there is a great self-existing being with infinite power is mysterious beyond explanation; yet we have to admit that such belief exists. But the belief that matter made itself, and formed itself into suns and worlds and all that in them is, and that all living beings on earth came from one drop of stuff called protoplasm, is a million times more mysterious; yet we must admit that some believe that, or they think they do.

We cannot afford to treat men as insincere. We must do unto others as we would have them do unto us, therefore we must believe that there are men who do believe that man was evolved from a drop of sperm, without the exercise of any Divine creative act or life-giving power, or intelligent womb in which to be matured; and we must sympathize with those who so believe; for they certainly need sympathy. If they believe in a God at all may "mighty Nature" pity that god. Personally, admitting an infinite God I can believe in Him and rest though I cannot understand, but to limit God to the point of taking from Him all creative wisdom and creative power, or else eliminate Him from the universe and let blind nature take His place, would wreck my faith and leave me absolutely without hope.

We must admit that almost every young preacher who thinks for himself is more or less skeptical on some points. Nearly every student is at least tempted to question some of the most sacred teachings of the Bible. Modernism is the effort of such questioning minds to combine faith and philosophy, and to reconcile science and the Scriptures. All such need to be shown that the Scriptures never stop to explain, they simply state things as facts. Men can theorize and question, or believe, or reject, but he cannot disprove what is said. For instance, the Bible says that God made man out of the earth. It does not say how He did it, but simply that He did it and all the theorizing on earth can't prove that He did not. One may not believe it, but that has no effect upon the fact. If God made man He made him. To say that He did not puts the burden of proof upon him who says it, and so far nobody has been able to disprove what the Scriptures say.

It is sad for anybody to doubt, but doubt will come to many. Some of us who are now settled and grounded in faith have struggled through the quagmires of doubt until it seemed there was nothing real, and we dared not tell others of our doubts lest we should be condemned and denounced. It does seem that some, who have been through the blackness of such questionings, and who know both truth and error, might be able to show the fact that we have to believe something about the things we cannot demonstrate and that the most sensible things that ever have been said about those things are what is said in the Bible. The attitude of the orthodox toward the unorthodox should not be one of censure but

of sympathy. They do not need denunciation but explanation. They should be treated as men seeking truth and not as men seeking to destroy truth; for many of them are nonest men. If we cannot show them that the Bible way is the best and most sensible way, we can pray God to give them light.

But it should be said that no unorthodox person should be permitted to teach in a Baptist school nor be a preacher of a Baptist church, nor go out as a Baptist preacher. We have plenty of competent teachers and preachers who have gone through all of the mud and slime of questionings and doubts and come into the clear light of faith, therefore we do not have to employ the immature to teach in our schools. We must teach the sciences. We must even teach books written by infidels, that our students may know what all scientists teach; but such things must be taught by men who have passed through the skeptical period and come into the certainty of faith in God and His word, and who are able to show the weaknesses of every theory spun by men who do not believe. If we cannot find such men, then we need to be pitted.

It should also be said that Baptist preachers who are fixed in their faith, should study carefully and honestly the writings of those scientists who discredit the word of God on any point, that they may be able to show that they have proved nothing which they assert, but have asked men to believe theories based on a little information and much speculation.

A statement in the advertisement of H. G. Wells's work, "The Outline of History", gives more clearly the style of "scientists" than any statement that I have ever seen before. The statement says, "Just part of a skull, two molar teeth and a thigh bone! Pieced together they propounded one of the most perplexing mysteries in the study of human ancestry!" The writer then says that this was the first man of 5,000,000 years ago, and gives the picture of a being seemingly between the ape and man. Anyone who can believe that one could take "part of a skull, two molar teeth and a thigh bone" and make a being like the picture given without drawing on his imagination, of a cross between a man and an ape will never be lost for lack of ability to believe. Yet that is about the best that science can do about evolution.

This is a big question. Baptists must be awake and see to it that their teachers and preachers are sound in the faith, if they would save the world from the ruin of questioning and doubt. No man is to blame for teaching in a Baptist school the subverting things called science. The trustees are to blame for that. Let the trustees and the presbyteries do their duty and the charges now going the rounds will soon be stopped.

Our classmate of Seminary days dropped in a few days ago and left a beautiful souvenir volume, "Historic Beauvoir". This handsome young man is Dr. W. M. Jones, now of the Woman's College at Hattiesburg, but the volume is by his accomplished wife, Mrs. Wilbur Moore Jones, whose patriotism and interest in Southern history and concern for the welfare of the old soldiers has produced one of the most handsomely illustrated volumes we have met in a long time. The pictures in it represent people and places of interest connected with Jefferson Davis' old home on the coast and are well worth having and preserving at any cost. What is written also is in entire keeping with the illustrations. The book can be had for \$2.00.

A Methodist preacher in North Dakota is said to have traveled his circuit Sunday Oct. 30th in an air plane, carrying his Bible and the denominational paper. That is a good way to invade the dominion of the prince of the power of the air and put the devil to flight. The preacher is F. S. Hollett of Lisbon, N. D.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN, Clinton
 Second V. President—MRS. M. F. DOUGHTY, Shaw
 Third V. President—MRS. C. LONGEST, University
 Fourth V. President—MRS. JEFF KENT, Forest
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 W. M. U. V. President—MRS. A. J. AVEN, Clinton
 Rec. Sec'y—MRS. P. I. LIPSEY, Clinton
 Young People's Leader—MISS FANNIE TRAYLOR, Jackson
 College Correspondent—MISS MARY RATLIFF, Raymond
 Training School Trustee—MRS. J. L. JOHNSON, Hattiesburg
 Margaret Fund Trustee—MRS. W. J. DAVIS, Jackson
 Mission Study Leader—MRS. H. J. RAY, Grenada
 Personal Service Leader—MRS. J. HENRY F. BROACH, Meridian
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson
 White Cross Work—MRS. HENRY F. BROACH, Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson

Week of Prayer literature for all grades has been mailed to every organization. If any leader fails to receive hers please drop us a card immediately. Below is a list of paid leaflets to be ordered from W. M. U. Headquarters, 1111 Jefferson County Bank Bldg., Birmingham, Ala., to be used in the Week of Prayer programs. Send your order early:

W. M. S.:
 "The Holy Spirit" price 3 cents.
 Conservation and Reconstruction in Chile", price 4 cents.
 "Patience Won Out", price 4 cents
 "A Man, A Wheel, A Message", price 6 cents.
 "Lights that Shine Far", price 3 cents.
 W. M. S. & Y. W. A. & G. A.:
 "The Picture Lady", 3 cents.
 W. M. S. & R. A.:
 "When the Wedding Bells are Drums" 2 cents.
 Y. W. A. & G. A.:
 "The Passer By" 2 cents.
 "The Lamp in the Desert" 2 cents.
 Sunbeam:
 "Just Like You" 3 cents.

Note the paragraph below taken from a letter from an Associational Young People's Leader:
 "I have written to all the churches in my county to arrange a day for my going to organize the young people. Only two have replied."

Friends, this leader is a bit discouraged because of negligence on the part of somebody. Co-operate with your Associational Leaders by replying to their letters at least. Give them an opportunity to help you and I am sure they will be a blessing to you and the work will show progress.

MADISON COUNTY W. M. U. RALLY

On November 27 the Madison County W. M. U. Association met with the Franklin society in a quarterly rally and I want to let you know it was a gala day for all who attended, for the entire body seemed permeated with determination and spirituality.

The Supt. Mrs. L. H. Yarbrough presided. Our W. M. U. song was sung after which Miss Lackey led in an earnest prayer. Mrs. Fortenberry, president of the Franklin society, led the devotional.

The Superintendent made her report and read her message, the burden of which was to "Christianize as well as to Evangelize". It was uplifting and to the point and we wish every member could read and profit by it.

Miss Cox, Periodical Leader, Mrs. Riley, Young People's Leader, Mrs. T. C. Riddick, Personal Service Leader, Mrs. Mansel, Stewardship Leader, and Mrs. Hamack, Mission Study Leader, not only gave their reports but each gave a good talk on her subject and expressed a willingness to be of use to any of the societies in any way she could.

Miss Lackey's talk really came from the heart, for when she finished there was hardly a dry eye in the house and I think all felt there was no task too great to attempt for the Master.

'Twas moved and carried for each society to send a box of Christmas dainties to some retired preacher and family. We want to thank the Franklin society for their hospitality and co-operation.

Perhaps some wondered when they saw the number of guests and counted the home ladies on one hand almost—where the lunch was coming from but they provided "dinner on the ground" and 'twas all that anyone could ask in as well as quantity and we felt that Madison County W. M. U. Association is fortunate indeed in numbering the good earnest, whole-hearted Franklin women. Although the band is now a struggling one when we think of the large schoolhouse so near the church with one hundred and thirty odd pupils we predict for her a bright and glorious future.

Sec'y Madison County Association.

Dear Miss Traylor:

Would you like to know what our Sunbeams at Silver Springs are doing?

We have sixty-eight on roll, have a meeting every Sunday afternoon and splendid attendance and interest. We sent to our Baptist Orphanage at Jackson, Mississippi, a Thanksgiving cash offering of \$5.28.

Would be glad for you to come to see us and tell us more about the work.

MRS. W. H. SIMMONS,

Sunbeam Leader.

NOTE: Take note of this splendid Sunbeam Band in the country.

This snappy Tithing Song below was sent to us by Miss Jessie Burrall, Stephens College, Columbia, Mo. She used it so successfully with her wonderful Sunday School class in Washington, D. C., we are trusting it will have the same effect in all of our Young People's organizations. Use it at all of your meetings.

TUNE: "Are You from Dixie."

"Are you a tither?

A happy tither?

Do you turn one tenth back unto the Lord?

Well you should be one.

Your duty's not done.

Until you share your income with Him.

For blessings without number He will shower on you,

Pressed down runing over is His promise true.

Are you a tither?

A happy tither?

Come BE a tither too."

We are printing a partial report from our W. M. U. Training School at Louisville, Ky., which contains valuable information. Note very carefully the suggestions contained:

The session was opened most auspiciously with an enrolment of one hundred and thirty-five boarding students and forty-two day students. The day students are largely the wives or relatives of the Seminary students.

The senior class for this year numbers about sixty. We have in school daughters of three of our missionaries, Miss Lawton and Snuggs of China, Miss Walne of Japan. We have a native Chinese girl, Miss Lucy Yao (pronounced "Yah") a former student of our own Miss Julia McKenzie of Owensboro. She is given a scholarship by the women of Missouri, and seems worthy of this gracious opportunity.

The finances of the school are in a healthy condition. You dear women all over the South have tenderly cared for this vine, which under God's direction you have planted and sustained. Keep it on your hearts and in meeting your pledges be very sure that the amounts needed for current expenses, scholarships, enlargement and endowment funds be provided for beyond any uncertainty. We will soon need the

\$100,000 for new buildings, and while the board is kept at the minimum we must have the current expense funds for scholarships paid promptly.

So far the student teachers, Misses Godwin and Wharton in charge of the music, Miss Crawford of athletics, and Miss Johnson of sight singing, seem to be doing good work and are very happy to be able to help along with their own expenses while they are taking the course.

Send anything in food you can spare. It is a material help and then the pleasure that the remembrance of them brings to the girls make such gifts of great value.

Above all continue in prayer for the officers and students, the Board of Managers and the Trustees of this object of your womanly love and care; then, truly will House Beautiful be part of the answer to the prayer, "Thy Kingdom Come".

MRS. GEORGE B. EAGER, Chairman.

Southern Baptist Convention calendar for 1922 has been gotten out by the Sunday School Board, price per copy 30 cents from that Board. It is very beautiful and instructive. This calendar will make lovely little Christmas gifts.

My Dear Miss Lackey:

It is difficult to express in words how much benefit "Partners Over There" is to me. You introduced me to her. Now I feel so near. I read of China understandingly now. Our Society will be henceforward a faithful co-worker of our Partner Over There. It is pleasing to our Father Up There.

Lovingly,

ADELIA OTT, Osyka, Miss.

Below you will find a paragraph taken from a letter written to Mrs. Aven, our State President, by Miss Mallory. It gives us a splendid suggestion to be of service:

"In the January issue of Royal Service I will give the addresses of the mountain schools but in the meantime I am wondering if you could not get your society and perhaps others to send magazines to some of these schools. I wish that we could enter into this magazine plan enthusiastically. Let us realize in the very beginning however that it is not Personal Service, which is for the spiritual uplift of our own community, nor is it a part of the 75 Million Campaign. It is over and above anything we are now doing but I believe that many women after they have finished with their magazines will rejoice to mail them to some mountain school. Somehow I also believe that many societies will be glad as a society to send a six months' subscription of some good magazine to one of these schools". A hint to the wise is sufficient.

From "The Scissors", which by the way is a most creditable monthly published by the students of Mississippi Woman's College we get the following: "Our mission study classes have begun and what interesting books we have! There are about 300 girls registered in these classes and as this is a voluntary matter, we feel overjoyed. (Most of us have our own W. M. S. diplomas and are now filling it up with seals. We are proud to say that one of our girls, Leska Granberdy, has already filled her diploma and has had the post-graduate work also, an accomplishment which as far as we know, no other college girl in the South has achieved. We have seventeen classes for Mission study, meeting three out of every four Wednesdays. On the fourth Wednesday we have our regular Y. W. A. program which always proves interesting. We have had another interesting letter from our dear Miss Bennett. It was so bright and happy that it made us all feel that we would like to be missionaries to China.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

TITHING HONOR ROLL

100% Tithers

Aberdeen Juniors
Terry Seniors
Hickory Juniors
Okolona Seniors
Brookhaven Juniors
Louisville Seniors
Baldwin Juniors

TEN COMMANDMENTS FOR THE B. Y. P. U.

I. Thou shalt have no other appointments before me on Sunday Evening.

II. Thou shalt not make unto thee any graven image of tired feet nor Sunday excursions, nor unseemly pleasures that seem to interfere with the Union attendance, nor fall down before such, nor worship them, even though our Leader may show mercy.

III. Thou shalt not take the name of the B. Y. P. U. in vain by saying "The B. Y. P. U. is a good place for other boys and girls, but I can't get off to the Union on Sunday evenings."

IV. Remember the B. Y. P. U. Aim to keep it sacredly up to the standard. Six days shalt thou labor and do all thy work, but on the seventh day contribute to thy own good work and the good record of the B. Y. P. U. by studying thy Quarterly at least one-forty-eighth part of a day, and doing religiously the part that thou mayest be called upon to do.

V. Honor thy Leader, and thy Pastor and all other officers of the B. Y. P. U. by being willing, prompt and regular in your work and by boosting and guarding the interests of the union that its days may be long in the church of which it is so vital a part.

VI. Thou shalt not kill the union by non-attendance, nor the Leader by looking out of a window while she or he is attempting to inject some Biblical information into thy thick cranium.

VII. Thou shalt not commit adulteration of the word of God by unseemly jest or joke, nor by unorthodox doctrine, nor by any infusion of Thomastical doubting.

VIII. Thou shalt not covet the rear seat in the room.

IX. Thou shalt not steal a nap during the exercise nor steal time from the president by being late, not steal the life from the Union by being a dummy.

X. Thou shalt not bear false witness against the B. Y. P. U. by the manner of life thou leadest during the week.

WIGGINS B. Y. P. U. HAS SOCIAL

One of the most enjoyable social affairs of the season was the party given on last Friday evening by the Senior B. Y. P. U. of the Baptist Church. There were about thirty-five members participating in the

"Good Time." All members congregated on the Town Basket Ball Court about seven-fifteen o'clock and from there were conveyed on trucks to the County Fair Grounds. Mr. and Mrs. E. W. Bond, Mr. and Mrs. Oscar L. Bond and Miss Nettie Simmons were chaperons. Immediately upon the arrival there, huge bonfires were lighted and fun and merriment were given full sway. After many games, the real delight of the evening—a Vienna sausage and marsh-mallow roast was greatly enjoyed by all. A tempting lunch consisting of sandwiches, Viennas and pickles was served at a late hour.

BAPTIST ORPHANAGE GETS CONTRIBUTION FROM B. Y. P. U.

Perkinston, Dec. 1st.—The people of Perkinston, Ten Mile, and Big Level Churches, believe in practicing what they preach. They were asked if they were thankful for the good things that they had received during the past year, and in answer to the question, raised a fine contribution each and sent it to the Baptist Orphanage at Jackson.

The young people sent their testimony in the form of money offering. The older people sent theirs in the form of all kinds of good things to eat. The free car was well laden when it had passed through Wiggins. We hope later to give a more accurate account of the things sent by these good people. The money sent was as follows:

Perkinston Church: Sunbeams \$7.15
B. Y. P. U. \$3.00
Ten Mile Church: B. Y. P. U. \$12.02
Big Level Church: B. Y. P. U. \$10.00

SECOND CHURCH B. Y. P. U. OF COLUMBUS ORGANIZES UNION AT OLD ZION CHURCH

The Old Zion Church was the hostess of the Senior B. Y. P. U. of the Second Church Columbus a few Sundays ago. They had caught the B. Y. P. U. spirit and in calling for help the Second Church Union responded; the organization was perfected and the following officers elected.

President, Mr. Edgar Richardson; Sec'y. Mr. Cecil Chisom, the group captains are Miss Naomi Ascraft, Group One, and Miss Dicy Richardson, Group Two.

Old Zion Church is about ten miles from Columbus.

Miss Velma Stimpson the Cor. Sec'y of the Second Church, Columbus Union reported this work suggesting a delightful and profitable.

Last Sunday was the close of the Half Million week, but not the close of the Tithing Campaign. We hope it marked really the "Commencement" of the campaign and that all that has been done up to that time has been just a "Forerunner" of the campaign. So far we have seven B. Y. P. U.s reporting 100% of its active members

(church members) enrolled, and many have enlisted a large number and are still working on the unenlisted. Let us push it to a completion.

"So close is glory to our dust,
So near is God to man;
When duty whispers low, Thou must,
The youth replies I can."

A UNIQUE SERVICE

Wedding Interrupted by Order for Arrest of the Groom.

Quite a unique marriage service took place at Knoxville, Miss., on the 20th, when Miss Lois Mosher, formerly of Port Gibson became the wife of Mr. T. S. Nix of Louisiana.

Rev. S. R. Young of Pattison was performing the ceremony, and just as he pronounced the couple man and wife, the superintendent of the Baptist Sunday school at Knoxville stepped up and presented him with the following affidavit:

Knoxville, Miss.,

Nov. 20, 1921

To any lawful authority in Franklin County, State of Mississippi:

You are hereby commanded to apprehend and bring into court one T. S. Nix, a pestilent fellow, who has willfully and maliciously come into our state and by his sweet oratorical words and fairy promises has beguiled our Sunday School Teacher, and is now preparing to carry away our church organist thereby disrupting our Sunday School and interfering with our church services to the detriment of our community, and of his own volition essays to set himself up as head of a household, all against the peace and dignity of Single Blessedness. We therefore demand that he be brought before the bar of justice and sentenced to serve an indefinite term in the penal bonds of matrimony. We further demand that because of the fact that our teacher lent an attentive ear to his enticing words and has left our Sunday School that her name shall be changed from that of Miss Lois Mosher to that Mrs. Lois Nix and that she shall trust and obey.

By order Supt. S. S.

VISIT IN MISSISSIPPI L. R. Burress

In the latter part of Oct. while in the Magnolia State I enjoyed many pleasures with former friends and their children. I refer especially first to the happy privilege of officiating as minister while my grand-son, Jessie E. McGee and Miss Clifford Mitchell were being married. I was glad to call for benediction to rest on this couple no longer twain but as one in the path of life. The cynosure (star) is said to be two stars so related that they appear as one from earth but as two from heavenly heights. In wed-lock-union the scene is reversed from earth they are seen as two, from heaven as one. Such unions are memories that the institution of marriage is not a failure and laughs at divorce courts.

Another interest enjoyed was the ordination of Martin Haddon of Birmingham church, Lee county, Miss., fifth Sunday in Oct. He bids fair to

be a workman not ashamed. His examination was excellent, conducted by Pastor Waters of Ecru, who with the following brethren formed an ordaining council; a Pastor Mooneyhan, mod., Elds. W. J. Skinner, Luther Jordan of Camp Creek church, Dr. T. A. J. Beasley of Martin Tenn., who preached a sermon teaching that God specially calls men to preach the word and Eld. L. R. Burress, a former pastor in Miss., and who is justly grateful to recognize that four of the above named, Skinner, Jordan, Waters, and Haddon are fruits of his former field. The voices of recruits cheer the departing lines of the veteran soldiers. God bless the oncoming recruits. Every veteran would keep in the forefront and be found there when called higher.

The examination showed that the preacher is called to evangelize, baptize add together and teach the observance of all things commanded. Good soldiers can die, but cannot disobey. The recent Convention in Jackson, rejoiced the fathers if they were permitted to look on.

Tithes were accepted by Melchizedek who was priest like unto the Son of God. The Son of God is a priest forever, like unto Melchizedek, therefore tithing is obligatory.

Pastor Dickenson is moving along nicely at Tupelo.

P. S.

I am improved since stricken with paralysis—tell the typo to be patient. Advance my subscription.

L. R. B.

LOVE

Tessa W. Roddey

Love draws us nearer,
Love makes things clearer,
Love suffereth long
And is kind.

Love envieth not,
Love is not puffed up,
Love to all evil
Is blind.

Love draws us nearer,
Love makes things clearer,
Love suffereth long
And is kind.

Love never faileth,
Rejoiceth in truth—
Teach this to children,
To youth.

Jesus loved little children
His love suffered them,
And bade them
To come unto Him.

Now we are members
Of the Body of Christ
He purchased His kingdom
Paid all the great price.

We shold love one another
With the love of our Lord
With the love that we learn
From His Word.

Love draws us nearer
Love makes things clearer
Love suffereth long
And is kind.

RELIGIOUS EDUCATION

Opening remarks by presiding officer Mr. E. C. Miller, at the Mass Meeting at Carnegie Hall, November 15th, 1921, held under the auspices of the Old Tent Evangel Association the subject for the evening being "Religious Education in America—its needs and perils" Honorable William Jennings Bryan being principal speaker.

Ladies and Gentlemen:

The most important problem before the American people today is not the restriction of armaments, important as that problem is, but the religious education of the youth. The way we handle this problem will decide whether this country will meet the future as a Christian nation or lapse into paganism.

I will go a step further and say that the fate of this great nation depends upon the proper solution of this problem, for all history shows that when a nation forgets God, God will forget that nation, and its doom is sealed.

The young are our sole hope for the future. Let us then for a few minutes consider some of the influences at work in this country that seriously affect the religious education of the youth.

In the first place the child often finds himself in a family atmosphere that is worldly if not Godless. The father and mother are absorbed in money getting or in the pleasures of the theatre, the card table, the dance hall or some other form of worldliness. Neither of them has the time nor the inclination to it; give grace at meals is never said, family worship is unknown, and the church is seldom if ever entered. They are worshippers of Mammon and not of God.

When the child goes to public school there are put into his hands text books on philosophy which undermine his simple faith and lay the foundation for agnosticism and infidelity. He finds the reading of the infallible word of the living God prohibited. It would be well for patriotic Americans to keep this in mind and watch those who have been guilty of this infamy. Who are they? It is the same in sidious influence that for the past 400 years has had exclusive control of both secular and religious education in Mexico. Today 85% of the Mexicans are unable to read or write, and their religion is little better than a superstition?

The moving picture has great possibilities of good, but as at present conducted it is generally speaking grossly immoral and is therefore a menace to the youth of our nation.

The following are some of the serious charges against the moving picture show:

- 1: It sets up false standards of life
- 2: It portrays lust and degrades the marriage relation.
- 3: It capitalizes vice and makes crime attractive.
- 4: It is often blasphemous.
- 5: It holds up religion to contempt and ridicule.

This ridicule and contempt as any

one can see, are leveled solely at the protestant ministers and churches.

Parents run an awful risk and assume a heavy responsibility when they permit their boys and girls to go to the average moving picture show.

In the church the boy often listens to the preaching of a minister given to rationalism and radical criticism one who believes in evolution and so-called social uplift—who is an animated question mark casting doubt upon all the fundamental truths of the Christian religion. He is a follower of Darwin, Huxley, Herbert Spencer and Tyndall, but not of Jesus Christ.

Even the teachers and the literature of the Sunday Schools are found impregnated with evolution and radical criticism.

When a boy goes to college or to university, he finds his scientific text books antagonistic to Christianity; and a subtle infidelity being taught in all state universities, in most private universities and in not a few Christian colleges and theological seminaries. These schools are turning thousands of America's brightest minds to agnosticism and open infidelity. The boy finds also the shorter Bible, which is the product of a learned Yale professor, who imagines that he can improve upon the apostle Paul and Matthew, Mark, Luke and John and other inspired writers.

I wish I had time to say something about the bad affects of the average daily newspaper on the religious education of the young. I will only remark that comparatively few of them are fit to read. There are some newspapers that are true to the highest journalistic ideals; but then there are other printed sheets that are very cesspools, endangering the moral health of the nation.

What shall I say, also, of public officials and of men and women thought to be respectable, who conspire to nullify the 18th amendment of the constitution. Do they not know that if they can set aside one law they can set aside all law—and then there is nothing left but anarchy, such as Russia has been plagued with. Do you think that the youth of the land are in ignorance of what is going on?

I ask you also to consider the effect upon the religious education of the youth of sabbath desecration by golf clubs, base ball, and football games moving pictures, vaudeville and theatrical shows all in full blast.

You Can See From What I Have Said That The Streams Of Religious Education In This Country Are Being Poisoned At Their Sources.

Do you wonder then that we are having a perfect saturnalia of crime and violence here in New York and elsewhere?

Do you wonder that we have political debauchery?

Do you wonder that the land is fast being filled with agnostics and atheists?

Do you wonder, friends, that true hearted, honest minded, red-blooded young Americans are seeking vocations other than that of the ministry, or of missionary service in foreign fields—and this in the face of Christ's command, which is binding alike upon each and every disciple, "to go into

all the world and preach the gospel to every creature."

There are however, plain remedies for this condition of affairs:

1. Purge our educational institutions of all professors and instructors who are tainted with radical criticism and theories of evolution; and get rid of their literature and text books. Purge the churches of all ministers and teachers who are unsound in fundamentals,—all those who are preaching evolution and false social uplift, or casting doubt upon the word of God.

Away off in the ocean three thousand miles from our Western shores lie the Hawaiian Islands. One of these, out of sight of the others, has been set aside as a leper colony where those afflicted with leprosy in this country are sent. There they are kept from contact with their fellows and where they cannot menace the health of this nation. There, while receiving all possible care and attention, they slowly rot and die. If it were possible, I would venture to suggest that we find some moral leper colony where we could send these teachers of rationalism, evolution and infidelity and where, hugging their leprous theories, they could slowly disintegrate, and finally go down to oblivion.

2. Make the Bible, which is the greatest classic in the world, a text book in all the colleges and universities of this country. Have it also read and studied in the public schools of the land, by law.

3. Have an honest and efficient censorship of all moving picture plays, which will permit only clean wholesome plays and which will end all ridicule and attacks on religion and the churches.

4. Have a genuine revival of old-fashioned religion, in the pulpit, in the pew and in the prayer meeting, and re-establish the study of God's word, and set up the family altar in every household.

—Thereby Will We Save America From Social Lawlessness, Political Anarchy, And The Forces of Religious Radicalism.

THE CLARION CALL OF CHRISTIANSHIP STATESMANSHIP

The Christian Index has so well assembled the words of four Baptist laymen on Disarmament that we gladly repeat them.

President Harding Sounds Clear Call To Christian Basis For Reaching World Betterment.

Our President left no doubt in anyone's mind about his conception of this conference. He says plainly that it must be pitched upon the basis of Christianity if it gets anywhere. And his statement of the attitude of the United States is fine and worthy. Here we have another Baptist layman talking to the world for Christ. We quote:

"Gentlemen of the conference, the United States welcomes you with unselfish hands. We harbor no fears; we contemplate nor apprehend no conquest. Content with what we have. We seek nothing which is another's

We only wish to do with you that finer, nobler thing which no nation can do alone.

"We wish to sit with you at the table of international understanding and good will. In good conscience we are eager to meet you frankly, and invite and offer co-operation. The world demands a sober contemplation of the existing order and the realization that there can be no cure without sacrifice, not by one of us, but by all of us.

United States. One hundred millions frankly want less of armament and none of war. Wholly free from guile, sure in our own minds that we harbor no unworthy designs, we accredit the world with the same good intent. So I welcome you, not alone in good will and high purpose, but with high faith."

Secretary Hughes Challenges The Conference With The Definite Proposal Of Holiday In Naval Armaments

It was a great thing that this Baptist layman did on the opening day of the Conference. He pitched the Conference to a high note at the opening session and guaranteed that whatever may be the final results the United States has taken a Christian stand. We quote two paragraphs from Secretary Hughes' statement:

"We cannot longer content ourselves with visions, with statistics, with reports, with the circumlocution of inquiry. The essential facts are sufficiently known. The time has come and this conference has been called, not for general resolutions or mutual advice, but for action. We meet with full understanding that aspirations of mankind are not to be defeated either by plausible suggestions of postponement or by impracticable counsels of perfection. Power and responsibility are here and the world awaits a practicable program which shall at once be put into execution.

"I am happy to say that I am at liberty to go beyond these general propositions and, on behalf of the American delegation acting under the instructions of the President, to submit to you a concrete proposition for an agreement for the limitation of naval armament."

We further quote Mr. Hughes by giving his proposed method of limitation of naval armament.

"1. That a holiday in naval construction of capital ships for the next ten years be declared by the powers.

"2. That all capital older ship building programs be abandoned.

"3. That certain older ships be scrapped.

"4. That general regard should be paid for existing naval strength.

"5. That capital ship tonnage, not numbers of vessels, be the basis for limitation."

Premier George Calls Britain To Prayer For God's Blessings Upon The Deliberations

Last Thursday night Premier Lloyd George was speaking in Guild Hall. His emphasis was upon the importance of the Washington meeting. He pointed to the significance of the meeting and called his countrymen to prayer. We quote a few of the striking sen-

tences from this Baptist Layman's great address in London:

"We are just beginning to see the blue sky," Lloyd George told the distinguished company, which included not only the entire cabinet but the whole diplomatic corps. "And the Washington conference is like a rainbow."

"Without the assurance of peace," he continued "restoration of business is impossible. The conference comes none too soon."

"Thus far the war has not had the effect every sane man anticipated—an arresting of the growth of armaments. Man is the most unteachable of all animals. If you inflict punishment on any other animal he quickly learns the lesson."

"Disarmament is the only road to safety for the human race," he continued. "Suspensions, fears, misunderstandings, even quarrels are inevitable among nations as among individuals. If a deadly weapon is handy one day they will strike."

"The American conference has the future of civilization in its charge. Therefore, I earnestly pray for its success."

THE MEETING AT LOUISVILLE.

We have just closed a stewardship meeting in our church which lasted one week. Mr. A. H. Doty of Miss. College did the singing; and he did it in a most acceptable manner. The pastor did the preaching. The attendance and interest were all that we could wish we had 37 additions, 18 by baptism and 19 by letter. Enough of others have indicated their intentions to increase the number of the additions to 50 as a result of the meeting. We baptized Wed. night, and at 6 o'clock Wed. evening I received a special delivery letter from a traveling man from Vicksburg who lives here, asking me, if I would please open the doors of the church Wed. night, for he was hoping and praying that his 17 years old boy might come and make a profession of his faith in Christ and apply for baptism. We opened the doors and he came and with him 6 others. I came to Louisville as pastor the 13th of last August, and almost immediately began to teach the S. S. Manual to a number of S. S. teachers and prospective teachers. After that, we enlarged and completed our S. S. organization, then we took a Religious census of the town and went after all who ought to be in our S. S.

We then undertook to perfect our B. Y. P. U. organization. We had then and now have four organizations. Our aim, looking beyond themselves, the organization of a B. Y. P. U. in every church in the county. Also our Sunday School and W. M. S. have similar aims for their work.

Our plan for the Tithing Campaign in the county was to visit every church in the county from Louisville or Noxapater, and we are going over the top in that.

Bro. Wilds our B. Y. P. U. Secretary was here Sunday the last day of our meeting and will be here all this week since the meeting teaching the B. Y. P. U. Manual. We meet at 5 P. M. and run to about 8 P. M. having lunch at the church, and have had

an average of 75 young people each night studying how to be good church members.

Last night we had a meeting of our budget committee looking to the expenses of our work for the new year, beginning Jan. 1st and included in that the budget for home expenses is 100 copies of the Baptist Record ample support for every department of our church work, a substantial increase to S. B. C. and the State Convention. Next Sunday this budget will be presented to the church on a blackboard for their approval and we already have the regular enlistment cards, the church clerk having already written the name of each member on a separate card, both sides, and after Sunday, these cards will be presented to each member for so much per Sunday both for local expenses and for missions in the regular enlistment fashion.

Do not let me forget to say that during the meeting our church presented to the pastor an automobile, and many other things besides and for it all they have my heart 'sure' enough.

Yours,

L. A. Moore.

IN MEMORIAM Burwell Baylor Wilkes.

In the passing of Burwell Baylor Wilkes from the walks of men there has gone one of Holmes County's oldest and best citizens. He was born in Holmes County and resided there all his life. Being born March, 14th 1856 and departing this life on the 10th day of November, 1921, he was sixty five years, eight months and twenty-six days old.

He was a kind hearted man and loved his people. He cared tenderly for his parents in their declining years. In Dec. 17 1884, he was happily married to Miss Elvira Heffner of Carroll County Miss. To this union there were born seven children and six of them are still living to give comfort and blessing to the loved ones left behind. One had preceded his father to the glory land there to give his spirit welcome into the beautiful home on high. He moved to Durant in February 1891 and engaged in the mercantile business. He was a successful business man and made friends of his customers. He was fair in his dealings and made use of the old adage that "Two wrongs never make a right." He united with the Baptist Church at Mt. Pleasant in Aug. 1885 under the pastorate of that blessed and good man, Rev. J. T. Ellis. He was a man that was strong in his convictions. He was of a positive nature and was not moved about by every "wind of doctrine." He made mistakes in his earlier life and as he so often said to the writer he made mistakes in his judgment, but he expressed himself in repentance for his misjudgement and said, "If I could recall my life I would make it quite different." In his later years he was much interested in the Master's cause. His church engaged his mind and his means. He was a liberal giver when he was convinced that there was need for his church. He was always interested in his children and in his latter days he was much concerned for their moral and spiritual good. He did not want them to throw their lives away

in worldliness to the neglect of better things and things pertaining to religion. He was not an ostentatious man. He was very quiet and was of more worth than men usually would imagine one of his temperament. In March he was taken to Memphis Hospital for treatment and operation. Everything was done that medical science and skill could do to relieve him but to no avail. After being brought home and after months suffering and lingering, he passed on to the realms of peace and freedom from pain. The many friends who attended his funeral attested the high esteem in which he was held. Many colored people were there to look on the face of him who had been their friend for years.

The writer esteemed him one of his best friends and remembers him with tender memory. May our Heavenly Father comfort and bless the dear wife daughter and sons together with other loved ones who are left to abide the time of their going to meet him. "Where the sun never goeth down."

Respectively,

O. P. Bentley.

SOLOMON-ARMSTRONG MEETINGS

I am hoping that my friends would like to know of my work. The first of last June I entered the general evangelistic work. I have long wanted to do that kind of work. Many of my friends have advised me to be an evangelist, believing that I possessed evangelistic gifts. The leading of circumstances opened the way, and feeling led of the Spirit, and being endorsed and recommended by the Louisiana State Mission Board, I launched out, trusting God to open the door of opportunity and provide an adequate support for my family. I believe thoroughly in the Home Board and Seminary Evangelists, but I believe also there ought to be a few independent evangelists.

God has very graciously and abundantly blessed my humble labors, and I give Him praise. I have held nine meetings with six hundred and forty-six additions, an average of seventy-two per meeting. In each meeting we have a "Called out Service" for those who wish to give their lives to Christ to preach His gospel, to be missionaries, gospel singers, or to whatever special work the Master shall lead. There have been two hundred and three of these—an average of twenty-eight per meeting.

September 1st Mr. and Mrs. Stanley M. Armstrong joined me and we have been together in four meetings with wonderful results. Four hundred and thirty-six additions, and one hundred and sixty-one volunteers. As singers and workers there are none to surpass this couple. Both highly educated, well trained, and have had great experiences. They have religion, they are spiritual, "free from the love of money," and great singers. Our financial plans are, to pay our railroad expenses to place of meeting entertain us while in the meeting, and give us a free will offering. We have had many more calls than we could accept. We are making engagements for 1922. We believe God calls His preachers, chooses their fields and determines their success. God should call a man to hold a meeting as surely

as He calls to a pastorate. We go where we are convinced of the call of God. That's our only condition. We request three things of a church when we accept their invitation to hold their meeting. 1st. Advertise. Advertisment not only lets people know of the meeting, but creates a desire to attend. 2nd. Take a religious census. Know whom they want to reach. That gives point and purpose to a meeting. 3rd. Pray. Cottage prayer meetings are the best. That gives power and victory to a meeting. Prayer is essential to success, because we depend upon the preaching of the word and the power of God for success, and not upon manipulation and organization.

We crave the prayers of all Christians.

Yours in Christ Jesus,

E. D. Solomon, 1132 Carrollton Ave.
New Orleans, La.

PLEASANT HILL, SIMPSON COUNTY

Pastor R. D. Stringer resigned his pastorate at Pleasant Hill Church, after being called for another year. He was giving half time to this church. We feel our loss in his going, as he is a man of strong character, deep conviction, and gives the Gospel first hand.

We regret to give him up, but recommend him most heartily to any field in need of a good Gospel preacher. Our prayers go with him.

Committee.

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PROHIBITION PARAGRAPHS

T. J. Bailey, D. D., State Superintendent Anti-Saloon League

...Notwithstanding the fulminations, vindications and protestations of a certain editor not far away, more particularly described as Mr. Frederick Sullens, that "the only liquor organizations in America today are the illicit dealers, the bootleggers and the rum runners," M. W. W. Hirst, general counsel for New York brewers and Mr. H. A. Poth, Secretary of the Pennsylvania Brewer's Association backed up by the National Brewers' Association, are threatening to test the constitutionality of the anti-beer bill, which has just become a law, and is now effective.

Not only are there dozens of liquor organizations but according to the news carried in the associated press dispatches, they are still organizing. In November the 17th fifty business men of the city of St. Louis organized The Missouri branch of the National Organization against the Prohibition Amendment. According to their own declaration, the purpose of their organization is the destruction of the Eighteenth Amendment and the repeal of the Volstead law. The liquor interests and its satellites and hirelings may always be counted on to be disloyal to our constitution and disobedient to all law. It has been proved and branded an outlaw so long that its policy it to skulk to dark places and to challenge every statement of all decent people.

The Washington Home located in Chicago, one of the largest sanitariums in the country for inebriates, has been sold and stands empty. Only the name carved over the arched doorway remains to remind passersby of its past fame. It was founded in 1863 and was closed in March, 1920. It is estimated that over 200,000 inebriates were nursed back to normalcy in this old institution. In the same year that this institution was founded the United States Government entered into a gigantic partnership with liquor interests of the nation by selling the privilege to make and sell liquors. Was this only a striking coincidence, or was it a necessity to take care of the wreckage of this iniquitous partnership?

Mr. Harold D. Wilson, chief of the Federal prohibition forces of Massachusetts, says, "nine out of every ten persons arrested and prosecuted for violation of the prohibition law are aliens." This is the same old story of aliens as a general thing running true to form, bordering on if not in anarchy.

The last little spurt of legal "medical beer" was short-lived. Its abbreviated career recalls the epitaph of the infant which demanded, "If I was so soon done for, what was I begun for?"

...The scourge of bootlegging now sweeping the country is the peril of the eighteenth amendment. It will un-

dermine the very foundations on which our government is founded. We have a constitutional government. For it we have had in the past the most profound respect. We are now permitting the anti-prohibitionist and propagandist to make it a laughing stock of the vulgar and the unclean. When will we call a halt? The offender should be dealt with severely. The day was when an offender against the federal law found no mercy. Now he can pursue his course with the feeling of impunity. Why is this so? Is the present administration going to enforce the constitution or let the lawless defy its officers? The Republican party or any other party cannot afford to let the breakdown come that the present situation now predicts. The people of this country mean that this shall be a dry nation. Woe unto the man or the party that betrays it.

...The saloon element of this country is having one spasm after another in its effort to discredit the eighteenth constitutional amendment. There is a concerted agreement to make it the butt of all public jokes and to drive it in scorn out of favorable consideration of all men interested in the common good. In these efforts they are led to take some very strange positions. For instance, recently the *Chicago Tribune* said editorially: "The greatest intellectuals of the world, the French, are wine drinkers, the greatest empire makers are spirit and ale drinkers, the nation of greatest artists, centuries considered, raise wine grapes on every other patch of ground and pushes its vines to the edge of the hot lava of Vesuvius, and the greatest concentrators of industry, commerce, and national power, the Germans, are wine and beer drinkers." Think of it. All the other nations so wonderful. We wonder where America comes in. Strange how such a writer becomes willing to place his own country at the end of the list just because it is not cultivating the vine and permitting strong drink to be sold within its borders. Poor Old America even comes in behind the Asiatics. The wine-drinking Frenchman is also more intellectual. And yet America is holding that nation up. But for our financial arms and economic support that nation would be in bankruptcy. God save us from our own traducers! Shame on an American who will reduce his own country to the level of the Dago because of his love for strong drink!

SOCIAL UPLIFT

Brethren, If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness considering thyself lest thou also be tempted.

Bear ye one another's burdens and so fulfill the law of Christ."

Writing out of a heart saddened by coming in contact with people and conditions that seem hopeless and

helpless, I hope to interest you in these people and conditions by putting before you in a concise and practical way the truth of the situation as I see it, and as you might see it if you cared enough about it to investigate. It seems that we are getting nowhere along the line of improving industrial conditions and opportunities for people who are down and out financially and socially and apparently, spiritually. We pay out money regularly through three or four organizations, and these organizations are overworked and under financed, and work overtime and do the same things each year — and year after year, and getting nowhere, because we are not putting intelligent practical method and thought into the conditions.

Calls come from here and there and we respond as we can, and the same calls come again and again, and we seem not to realize that the need grows greater, and the burden heavier each year.

Men and boys are idle, and loafing about pool rooms and shooting galleries and other places, and women are idle because they are not fitted for work that will pay, and they cannot get positions. Girls go on and on from month to month trying to hold their own, and inevitably the breakdown comes with nothing on hand to meet illness and trouble. A few girls earn one month just enough to buy paint, powder, artificial hair, short skirts and low bodices enough to wear the next month, and high heeled shoes, expensive hats, expensive cosmetics, and shows, beauty parlors and soft drinks get all they make, and they are parasites on the body politic with no apparent prospect of ever getting any where or doing any good. Women who work against such heavy odds must study to put into the work intelligence, thought, methods that are worth while, and personal contact and sympathy.

The number of idle boys and men; painted, half clothed women and girls, is increasing, and this burden of parasites must be carried by those who are altruistic and Christian-hearted. In one home no one earns regularly.

In another home a large family live without any influences that count for good.

In another home, old people live from week to week not knowing from whence the next meals are coming, and young people who should be supporting them are painted and perfumed and loafing about town. We should seek to improve conditions before they get quite beyond our possibilities.

We can help by personal touch—personal service—sympathy, love. We can carry God's word into homes, and we can carry prayers and love into places, and you know God has promised that His word shall not return unto Him void.

Our own native born people are idle down and out, dirty, poor, apathetic, lethargic, and reckless and careless and despairing. They have been so poor so long with no prospect of improvement that despair has lethargized them, soul and spirit, and they have become apathetic along all lines.

There are three distinct classes that

need to be thought about seriously, and helped with intelligence and practical methods: those who are idle and careless from choice—boys loafing about poolrooms, and other places where idleness and laziness lead to down right evil and criminality; girls who go on from month to month earning just enough to spend on immodest apparel, cosmetics, cheap jewelry, and unchaste plays and shows; women who waste all they have on idle card games, extravagant dress, shows, plays, and entertaining that holds nothing of good and everything of evil. The total depravity of a woman gambler makes the soul sick.

Women who send the men down town to eat, send the children out with a servant, and waste hours getting ready for bridge games, and prizes, and undergoing the total demoralization and depravity of hours of frenzied gambling. These women gamblers are more of a soil on the soul of civilization than the painted immodestly clothed, working girls down town.

The womanhood of our nation, state, city should get hold of these problems in some way and with prayer, love, tact, sympathy, and armed with the two edged sword of the Spirit go out and seek to help.

Of course the Settlement House established some where on a street convenient to the sad, discouraged, and helpless women will be a life saving station, and a character saving station, and a heart gladdening station, and a lighthouse for sin periled souls. The men should see that the places where men and boys loaf and waste time and money and character, and lose morale, are closed. The women who care should see that the gambling halls in some of the homes are closed; and to young women and girls saved from being drawn into this maelstrom of demoralization, depravity and evil. The preacher and church who would fight, publicly, the games of chance put on for money at a state fair, and say nothing about the women gamblers on the church books, are, it seems to me, playing to the public, and the public knows they are carrying women gamblers on the membership, and judges accordingly.

Cannot we women who care, and who would raise the industrial and social problem out of the present burdensome state, and into a condition of improvement, and into possibilities for further improvement get together on some plan and discuss methods and means for a practical common-sense christian solution of the problems? Under present conditions the problems are growing larger, more burdensome, and bringing about a depression among those who are called on so regularly to give to the many phases of the needs. The agencies through which the giving is done are not equipped by time or numbers to investigate and discuss and study and get under the duty and lift to better ways and conditions, this work belongs to the christian women and men of the churches. Are we doing it? The longer we wait to get under this burden the harder it will be to lift when we do get under it. Suppose you were one of the despairing, apathetic ones—brought to that by the fault of carelessness, idleness, drift-

ing etc., would you not wish some one to lift you and help you to better things? Jesus said, "Do unto others as ye would that others should do to you," and He also said, "Inasmuch as ye do it to one of the least of these ye do it unto me."

Mrs. Tessa W. Roddey.

Mr. RODEHEAVER TALKS ABOUT SINGING

Addressing the students of The Moody Bible Institute of Chicago recently on gospel music, Mr. Rodeheaver, "Billy" Sunday's famous choir director, said in part:

"Every thing you do ought to tend toward winning men for God.

"There are always some old women who will want to sing in your choir, and want to have the front seats, and you will feel like rejecting them. Don't do it. You will have a poorer choir with them in it, but don't discourage those who want to sing. Sometime their prayers will do more than the praise of some of the others.

"At one place where we held meetings, a boy sang in my choir who was not quite bright. He would never leave the tabernacle at night until he could shake my hand. It did not matter how many people were waiting to talk to me, nor how important the conference might be, he would come down and stand right next to me, and if I moved, he would too. He would stick around until the last man in the tabernacle had gone, in order to have the last chance to say good-bye. It was embarrassing at times and it wasn't always easy to be patient with him.

"About the best to the last night of the meetings a man came forward to speak to me at the close. I had seen him come down the night before with his wife and five children, and all take the evangelist's hand and then sit down in the front row.

"He came to me and said, 'I want to thank you for being so kind to Joey. He isn't quite bright and has never had anything he has enjoyed so much as coming here and singing in the choir. You have been so kind to him, and he has worked so hard during the day in order to be ready in time to come here at night. He has urged and coaxed us to come too, and it is through him that my wife and

I and our five children have been led to the Lord. His grandmother, and grandfather, seventy-five years old and an infidel all his life, have come tonight and now the whole family are converted.'

"Never show impatience. If you do one time, it may spoil the whole thing.

Replying to questions, Mr. Rodeheaver said:

"Children's work is the biggest department in the evangelistic singer's work. After a few rehearsals, you can usually tell which of the children have good voices. Pick out some certain one and ask her to sing the verse of some song at the children's concert. She will go home to her parents all excited and tell them about it. They in turn will tell their friends and you will have quite a few there who would not otherwise come. The children's work is the beginning of all the other work.

"Always have some little unexpected thing on your program a bit of verse, a story, or something to get the attention. If I were a preacher, I would change my order of service every Sunday, just to make it different.

"I am glad that you teach the Bible along with evangelistic singing here, because an evangelistic singer never makes a more complete failure than the one who goes out without a knowledge of the Bible.

"The outstanding leaders of our time in gospel song have been Moody Institute men, Chas. M. Alexander who was trained here, and Dr. Town- er are two of the world's greatest names in the singing of the gospel. Homer A. Hammett, of the In- stitute's Extension Department, I consider the country's leading evange- listic singer today. If it were nec- essary for me to lay down all my work, the man I would choose to succeed me would be Homer Hammett."

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Kentucky	72,656.68	91,382.16
Louisiana	7,026.79	3,459.10
Maryland	15,610.00	16,125.00
Mississippi	38,298.05	36,433.47
Missouri	6,570.21	21,998.21
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A MUCH NEEDED SCHOOL

By T. T. Martin, Evangelist.

Texas Baptists, alas! have only one Academy; but it makes up in quality what is lacking in quantity. The San Marcos Academy at San Marcos, Texas has a three hundred and fifty thousand dollar plant. I have never seen its superior as a school; nor have I ever seen a finer faculty. I believe it is as near the ideal school for young men and women, boys and girls, as can be found in all the world.

But the special features to which I wish to call special attention is its magnificent department for small boys and girls, in charge of teachers who are specialists. There are many boys and girls who need to be in just such a school, orphans with sufficient means, or small children whose father or mother is dead or whose parents are separated, who cannot have the needed attention. Till now the only places for them have been Catholic institutions. For instance a plantation owner or traveling man's wife dies and he needs to put his little children where they will receive the best of home care. San Marcos Academy supplies the place. I know of no better.

place. I know of no Christian home where a child would be under better attention. Pres. J. V. Brown, to me a wonder as a school man, gives personal attention to every detail of the great Academy but especially to these little ones; and a mother could not be more careful nor the finest governess give better instruction, than the teachers the specialist in charge of this department. These are splendid buildings with every modern convenience and comfort and the dry mountain climate of San Marcos make this Academy the safest the best place I ever saw for these young children. There is no better, safer, place on earth for them than this department of this wonderful Academy.

The fact that there are students in the academy from thirteen states and that wealthy Spanish families in Mexico are sending their children there tell what the Academy is and is doing.

Blue Mountain Miss.

METHODIST RESOLUTIONS

The Mississippi Conference at its session in Jackson last week passed the following Resolution Defending Doctrines.

The outstanding feature of today's session was the adoption of the following resolution:

"Whereas, this seems to be a day when truths sacred and eternal are being questioned in some quarters; therefore, be it

"Resolved, That the Mississippi Annual Conference of Southern Methodism reaffirm its abiding faith in the Bible as the inspired word and revealed will of God and the only authoritative rule for Christian life and conduct.

"That while we rejoice in every achievement of modern scholarship and in every discovery of facts bearing upon the history and customs of the ancients, We believe that none of

these things affect in the slightest degree the integrity and veracity of the Bible as the book of books.

"That while we accord to every individual liberty of thought, research and investigation to the limit of his ability and opportunity, we believe that common honesty demands that those who accept honors, offices and emoluments of the church should be true to its standards as set forth in its confession of faith.

"That we do here and now protest against the use of the pulpit, press or classroom as a means of opposing the doctrines, policy or authorized enterprises of our beloved Methodism, and we call upon those to whom we have given charge of the various agencies for the advancement of the interests of our church to exercise all possible diligence to the end that sound doctrine be taught and the spiritual welfare of our people preserved."

WHITE SAND CHURCH

Eight years ago I was called to the above named church. I found them very well organized for work. Though not conscious of their ability to do their best. They were giving less than \$100.00 dollars for all causes fostered by the denomination, and \$150.00 dollars to salary. We find that at the close of second year of 75 Million Campaign they gave around \$1200.00 for all missions, raised the salary of preacher to \$400.00, bought \$1300.00 worth of seats and put in church.

God has set His seal of approval in many ways upon the work. I believe, as a result of their faithfulness, they have enjoyed Mt. Top Experiences, in seeing their sons and daughters born into the Kingdom, and two sons surrendered to preach the gospel, this ended eight years of service with this church. Bro. N. J. Lee their own son takes charge of work. I am in position to go elsewhere for second Sunday. Should Lord direct, will continue with, Bethany, Society Hill, and Hepzibah, Lord willing another year.

J. O. Buckley.

CARSON AND BUNKER HILL CHURCHES

Yesterday I resigned Carson and Bunker Hill Churches in Marion County. I have been with Bunker Hill Church three years, and with Carson one year. It was a source of real regret to me that I had to leave them. But it was necessary in adjusting my work for next year.

What I say for one church I say for both. If there was one individual in either church, not a close, warm and dear friend of mine I never knew it. Leading men from both churches told me, "You have the love of every member of the church." I can not want a better spirit of unity and cooperation on the part of the church.

Brother J. B. Quinn is to be my successor. The churches went into the formation of a pastorate with Prentiss church. I can commend them to Bro. Quinn as being of the best working, and most easily led country churches he ever served. He will find no talking and pulling back on part of these churches in any forward movement.

A. D. Muse.

PLANTERSVILLE

Our little band at Plantersville, feel all broken up over our great losses in the past few months.

The second Sunday in July, God saw fit to take from us Miss Ollie Bigger, one of our very best. We grieved sorely at this Providence, yet bow submissively to His will.

Again the 4th of November we were again brought under the rod of sorrow when Bro. A. M. Rogers, was called up higher.

Our hearts are broken and bleeding but again must we say the Lord giveth the Lord taketh away; blessed be the name of the Lord.

May our Gracious Heavenly Father grant peace and consolation to all the family and friends of each one of these departed from us.

In love and sincerity,
Chas. Nelson.

GREAT MEETING AT WEST LAUREL

We have just closed a great meeting here at the West Laurel Church. We had as our help Rev. N. R. Stone, one of the Home Board Evangelists, and Mr. Odum of Fort Worth Texas to conduct the music. Odum is a great gospel singer and knows how to get others to sing, too, he is a fine personal worker. Stone is a great preacher and the people feasted upon his great gospel messages from day to day. We had some great services indeed. Twenty new members were added to the church and on Sunday night the last service there were at least fifty young people who dedicated their lives to God's service, to do and go where ever the Lord leads. Sister Stone the preacher's wife did great service during the meeting. God bless them in their work.

R. R. Jones.

WHOLESALE EVANGELISM

Beltrami County, Minn., has been chosen by the State University as a demonstration ground for stump clearing. Last year 20,000 acres of stumpy land were cleared by the latest methods. Not long ago they staged an extravagant demonstration. One acre thickly studded with stumps, was selected. Dynamite was placed under each stump and connected by wire with a central keyboard. The governor and other officials of the state were invited to be present. At the appointed moment the connection was made and an acre of stumps mounted skyward mid noise and dust. It was a sight and sound never to be forgotten.

Some evangelists seem to have adopted the same method in their work. Selecting a community that, it must be admitted, is full of the stumpage of sin, they make preparations for a stage demonstration. All wires are laid, the dynamite placed, and at a well appointed, psychological stage of the evangelistic proceedings the sermon is preached that does the work—a sermon replete with dynamic qualities. The entire community trembles with fear, shakes with consternation, and is shocked into repentance. We say some revivalists employ this method. The statement must not be applied generally. We believe in special

evangelistic meetings, properly conducted, but not with too large charges of dynamite.

The safest and sanest method of stump-pulling is to extract them one by one. Maybe it will take a little longer, but a better job will result. So with evangelism. It is hardly a proper occupation to galvanize an entire community into seeming spiritual life at one strategic stroke. Without decrying the force of enthusiasm and the persuasive power of example which at times permeates an entire community, we hold to the fact that conversion is individual and not en masse—and he led him to Jesus.

The method of Andrew cannot be improved upon. It cannot even be equaled. The personal contact of soul with soul is going to win the battle. The Epworth League has for years practiced it in its "Win-My-Chum" movement. Soul to soul, man to man
N. W. Christian Advocate.

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LONOKE REVIVAL

The revival which began here on the 15th came to a close Sunday night the 27th. Those who attended the services say that it was the greatest revival in the history of the church. The interest was good from the beginning for one week prior to the meeting, we had four prayer-meetings every night, one in each of the four different sections of the city and it was here that the members caught the vision of a great need for a more consecrated membership and for the salvation of the lost, so there were an average of fifty men and women who rallied to the pastor in the attendance upon these prayer meetings and in earnest prayer for a great victory.

Sunday nights the crowds were so large that numbers were turned away. The cooperation of the church and other denominations was all that one could hope for. Our County Missionaries Miss Fay Adams and Brother C. C. Pearson came to us the last few days and their presence and prayers were indeed an inspiration.

Gospel Singer, Sam N. Elsey of Lexington Kentucky led the singing and was at his best. Besides being a singer of no mean ability, Mr. Elsey is deeply spiritual and consecrated to the Lord's work. He not only sings and gets others to sing, but his personal work among members and the unsaved is a great help to a Pastor and church. I have had him with me a number of times and like him better than any singer I have ever had with me and he comes nearest living the Gospel that he sings than any man I know. It would be a blessing indeed for any church to have him. His address is Lexington Kentucky.

The visible results were forty four for baptism, and twelve by letter. The last day of the meeting the Pastor raised including the incidentals \$717.13 for expense of meeting and associational missions.

Thanking you for remembering us at a Throne of Grace, we lay all the Glory for the Victory at the Master's feet.

Yours for Christ,
R. A. Eddleman, Pastor First Baptist Church, Lonoke, Ark.

IN ARKANSAS

We were called over in Arkansas to assist in a meeting — to lead the known at Tutwiler, Miss. Lonoke was our destination and R. A. Eddleman was the pastor.

Bro. Eddleman did the preaching in his strong masterful way, never leaving the old book but giving with each argument "Thus saith the Lord," and we were told by old residents of the town that it was the greatest meeting in the history of the church.

There were forty four added by baptism and twelve by letter. Pastor Eddleman has a great church and great opportunities and with his splendid leadership we predict that Lonoke will be heard from beyond her borders. God grant us more men who will stand by the old book, ever seeking to please God rather than man.

Sam N. Elsey,
Lexington Ky.

THE HORROR OF AMUSEMENTS.

Taxes and tax statistics ordinarily constitute very dry reading but occasionally they tell stories that are as interesting as they are surprising. For instance, government statisticians the other day developed from their reports these very interesting figures concerning the manner in which the people spend their money:

One set of tables shows that against \$418,000,000 spent for the army in 1921, the country consumed \$750,000,000 in candy and chewing gum; \$834,000,000 in soda and confections, and \$959,000,000 for perfumery, jewelry, silk stockings and other articles of personal adornment.

The smokers poured out \$1,151,000,000 for tobacco in all forms, Baseball fans, theater goers, cabaret frequenters and those attending concerts paid \$897,000,000.

We are all very well acquainted with the bodily and mental horrors of war. We also have been pretty thoroughly schooled in the wastefulness of the expenditures for armies and navies and in the menace to the nation that such waste contains. But from the government figures above it would appear as if there were other and more menacing examples of waste. Shall we not soon have a crusade against the horror of amusements?

Commercial Appeal.

"I would like to take out some insurance."

"Fire or life?"

"Both. I have a wooden leg."

Casey, (rolling up his sleeves): Did you tell Reilly Ol was a liar?

Murphy: Ol did not. Ol thought he knew it.

Cop (to woman driver): "Slow up there, Madam. You're going 45 miles an hour."

Lady at the wheel: "I'd like to have you know I haven't been driving an hour. I left the house just 20 minutes ago."

"I treated a man once who was so cross-eyed the tears ran down his back," said the Old Doctor.

"What did you treat him for?" asked the Medical Grad.

"Bacteria," said the Old Doctor, with a grin.

Little Harold: Mother, won't you give me five cents for a poor man who is crying out in front?

Mother: Yes, my son, here it is; and you are a good boy to think of it. Poor man. What is he crying about?

Little Harold: He's crying. 'Fresh roasted peanuts. Five cents a bag.'

A very ugly man was quite perturbed at having an organ-grinder sit down beside him in a trolley car. Walking up to the conductor, he said:

"Do you allow monkeys on ' car?"

"Just sit down here in the back seat," replied the conductor, "and nobody will notice you."

George E. Bider, 44 years old, is trying to figure it out in his home at Cedar Rapids, Iowa. George is the stepfather of his former wife and the grandfather of six of his own children. This is the result of his marrying his mother in law, after getting a divorce from her daughter, who is the mother of his six children.

Remember Bider when your brows are knit solemnly, trying to figure out what relation you are to some one.

A rough looking man entered the home of a gentleman in a Western City, and seeing no one around but a small boy named Willie, said to him, "If you don't tell me where your father keeps his money I'll knock your top off, and then eat you."

"Please don't," said Willie. "You'll find all the money we've got is in an old coat in the kitchen."

Two minutes later a bruised and battered wreck was pitched through the front door of Willie's home and sat in the gutter and blinked.

"That kid's too smart," said the man. "He never said a word about the old man being inside of the coat."

—Lippincott's

Former President Taft tells this story on himself:

"There is a lad of my acquaintance in New Haven who used to bite his nails. 'See here,' said his nurse to him one day, 'if you keep biting your nails like that, do you know what will happen to you?'"

"No," said the youngster. "What?"

"You'll swell like a balloon and burst."

"The boy believed his nurse. He stopped biting his nails at once. About a month after the discontinuance of his habit he encountered me at luncheon. He surveyed me with stern disapproval. Then he walked over and said to me accusingly:

"You bite your nails!" —Chicago Herald.

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